HUSBAND and WIFE

Lyman B. Sperry

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Husband and Wife

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Husband and Wife

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Husband and Wife

A Book of Information and Advice for the Married and the Marriageable

BY

LYMAN BEECHER SPERRY, A.M., M.D.

LECTURER ON SANITARY SCIENCE

Author of "Confidential Talks with Young Men," "Confidential Talks with Young Women," "Concerning Narcotics," "Health Maxims," etc.

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LYMAN BEECHER SPERRY

To the Memory of
MY MOTHER
and to
MY WIFE

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Preface

A FEW years ago I prepared two books for young people—"Confidential Talks with Young Men," and "Confidential Talks with Young Women"—aiming to adapt them, respectively, to the needs of young people between the ages of twelve and twenty-five. Of the thousands who have read those books many are now married. Others are approaching the years and circumstances which suggest that marriage is probable for them in the near future. Doubtless many hundreds have felt, —what so many scores have expressed in letters to the author,—a desire for such further information and suggestions as are important to those who take upon themselves the responsibilities of married life, the establishment of a home and the rearing of a family. This book is intended particularly for such.

The reader may expect to find herein not only such information and advice as are deemed of real importance to those who have already entered upon the relations and obligations of married life, but also much valuable instruction and suggestion for those who are yet to pass through the intimate associations, varied preparations and significant experiences which precede marriage.

No space is devoted to such useless theories, unimportant peculiarities, abnormal curiosities or startling suggestions as are likely to awaken unhealthful fears or cultivate morbid anxiety and depression in the minds of the young and inexperienced; and but little attention is given to descriptions of abnormal sexual structure or to morbid reproductive processes.

Medical prescriptions for sexual disorders will herein be found "conspicuous by their absence," because no one who has not thoroughly studied the science of medicine can safely prescribe for himself or for his family, by following the directions given in any book. A "Family Adviser," or "Family Doctor," in book form, in so far as it gives to unprofessional people directions for diagnosing their own diseases and treating themselves with drugs or instruments, is "a delusion and a snare." Whenever disease is discovered, or even suspected, in any member of a family, it is best to consult an honest, up-to-date practitioner of medicine, instead of trusting to opinions and advice from non-professional sources.

Many young men and women, having reached years of maturity, and finding themselves at the threshold of marriage, tremblingly hesitate to step inside, for fear they may prove unfitted for conjugal obligations. And they do well to hesitate till assured that they may enter that holy temple without

profaning it. Perhaps they realize that they are not symmetrically developed, not normal in instincts and habits, and that therefore they are unfitted, both mentally and physically, for making of marriage a satisfactory success. Would that all young couples were sufficiently intelligent and conscientious to cause them to delay marriage until they can inform themselves regarding the essential demands of the matrimonial relation. A misfit marriage,—followed by years of turmoil and regret, and eventually by broken hearts, scandalous publicity or divorce,—is an awful calamity.

This volume aims to teach the married and the marriageable how to conduct themselves, especially as regards the sexual organs and functions, so as to insure not only personal health and happiness, but the health and success of the children that may come to them.

Statements and queries which have been conspicuous in the many letters received from adult readers of my "Confidential Talks" with *young* people, have had much influence in deciding what subjects should be treated in this volume, and also what points relating to each subject should receive the greatest emphasis. Other themes, dealing particularly with the making of a home, the care of infants and the rearing of a family, are reserved for another volume.

It is the hope of the author and his publishers

that many adults may find on these pages such information and suggestions as they were needing and seeking; and it is also hoped that, through helping many individuals, the book may be useful in the general effort to uplift and purify mankind.

I desire hereby to acknowledge my obligations to Charles H. Browning, M. D., of Oberlin, O., for valuable assistance rendered in collecting and verifying evidence on several important points.

LYMAN BEECHER SPERRY.

Oberlin, Ohio, April, 1900.

Introduction

DECIDED mental progress has been made by that one who realizes that four-fourths of a number make a whole number. Much greater progress has been made when one realizes that it takes four-fourths of a man to make a whole man. I do not now refer to the generally recognized "four-fold nature of man"—the physical, the mental, the moral, and the spiritual; but to the four departments of his physical life—the Nutritive, the Motor, the Relational, and the Reproductive.

The Nutritive department embraces all those organs and functions which contribute directly to the physical growth, animal heat, vital energy and general vigor of each individual, from birth until death. This nutritive department must not only provide material and energy for its own development and maintenance, but must also build up, keep in repair and constantly sustain the energy of the other three departments. Its duty is not simply to furnish properly prepared material for the growth of the body, but also to develop energy for running the entire machine. It is the primary, the essential, the fundamental department of physical life.

The Motor department is intended for purposes

of locomotion and labor. Its organs are the bones, whose office is to give form, protection and leverage, and the muscles, whose function is to give expression and utility to all our physical life.

The Relational department, whose organs are the brain, spinal cord and nerves, brings the various parts of the body into sympathetic coöperation with each other, and also brings the body as a whole into responsive relation to the external world.

The Reproductive department has for its mission the perpetuation of the race. Through it we "multiply and replenish the earth after our kind." This function depends upon the fact of sex,—the fact that "male and female created He them." Its organs are called the reproductive organs, or the sexual organs.

The most perfect health, the most potential energy, the greatest comfort and the highest efficiency are experienced only by those who have each and all of the four departments of the body naturally, symmetrically and harmoniously developed and habituated.

In the unfolding of each human body there is a natural sequence and interdependence of departments, a leading and a following. Nutrition—the primary, essential, fundamental function of life—should ever be in the lead, because the other departments can accomplish only so much as the

nutritive department makes it possible for them to do. During the early months of one's life nutrition is the only function that exhibits any considerable activity or has any immediate and conspicuous duties to perform. The child *in embryo* does practically nothing but grow,—and that simply by using the perfected nutrient material furnished by the mother. Its muscular activities are remarkably limited and feeble; its cerebral processes are few and automatic, and reproductive power is entirely wanting.

For some time after it is born the child does little but eat, sleep and grow. Soon, however, the muscles begin to increase in activity and develop strength, at first acting only through reflex influences and contracting without definite purpose. But through such involuntary exercise the muscles gradually grow stronger till, in a few months, the child can stand alone; then it can walk and run and play, and eventually can perform a great variety of voluntary and useful muscular work.

The functions of the Relational department, or the brain and nerve energies, follow closely in the wake of nutrition and motion. Soon after birth the brain cells, which are the basis and machinery of mental processes, rapidly multiply in number and in functional power because of increasing nutrition, repeated muscular activities and the varied experiences which so constantly accumulate through

the contributions of the special senses. During the first ten or twelve years a naturally developing child, with increasing power to digest food, make blood and build up tissue, simply (*a*) grows, or increases in size, (*b*) exercises its muscles, thereby securing power for labor and locomotion, and (*c*) gathers information and experience whereby it learns to think, feel, will, invent and construct.

In sequence, and in functional perfection, the first three departments appear, practically, in the order above given,—though they increasingly overlap and interlace most delicately and dependently, till the maximum of power is attained by each.

The reproductive organs and powers do not begin to develop till the other functions become pretty well established. After the nutritive department acquires ability to digest an abundance of food and convert it into good blood; after the muscular system has gained strength and skill enough to secure the material necessities of life; and after the brain, or mind, through experience and practice, has developed enough thinking power and secured enough wisdom to justify the undertaking of responsibilities—in other words, when there is sufficient physical foundation and mental balance to justify it—then, and naturally not till then, does the fourth department begin to develop its special powers and exercise its influence on the thoughts, desires and purposes of the individual.

The normal establishment of this fourth department completes the physical man, gives to the world the man four-square,—a creature capable not only of reflecting the image of his Maker, but of coöperating with Him in carrying forward the work of perpetuating, educating and perfecting the race.

It is highly important that all who are responsible for the development, career and destiny of human beings—particularly all parents and teachers—shall clearly see and appreciate the fact that, in the unfolding of a child into manhood or womanhood, any one of these four departments may be unduly stimulated and exaggerated. A child, in growing to maturity, may become a stomach glutton, a muscle glutton, a nerve glutton or a sex glutton. On the other hand, any department may be seriously neglected or perverted, thereby producing creatures of dwarfed, feeble, unbalanced, eccentric or diseased body and mind. We may have gluttons or starvelings in any one or more of the four departments.

The first, the second or the third department, or all three of them, may become defective, perverted or diseased either from non-use, excess or other forms of abuse; and defect in any one department, through sympathy and interdependence, must result in injury to all the other departments. Normal exercise is essential not only to the health and efficiency of the first three departments, individually,

but to the healthfulness of the body as a whole. On the other hand, the actual exercise of the reproductive department is not absolutely necessary, either for its own health or for that of the other three departments. The simple *possession* of normal reproductive organs and powers, though they may never be used, either for their natural purposes or in sensual gratification, is all that is needed for a healthful influence on any one of the other departments, or on the body as a whole. It is true that moderate sexual activity tends, temporarily at least, to increase and intensify the sexual impulses and energies; but such exaltation of sexuality is not evidence of increased general healthfulness and efficiency. If the usual physiological expression of sexuality be held in check, its energies (which most easily, it is true, seek expression in sexual lines) are transferred to the other departments, where they contribute largely to the life and power of each, and add materially to the general vigor. The force becomes *creative or productive in other lines.* In other words, sexuality, if it be denied natural reproductive expression, and also be kept from artificial excitation, seems to develop a sort of dynamic force or energy which the nutritive, the motor and the relational departments can use to their individual and collective advantage.

On the other hand, those who unnaturally or excessively expend along sexual lines what may seem

to them to be exclusively sexual energy, and available only for sexual expression, thereby deprive the system at large of what might have become general stimulation and vitality. Indeed, the sexual department of continent adults seems to be a sort of storage battery of vitality,—a veritable reservoir for surplus energy. This energy, which seems so like a tremendous dynamic force, may be expended just as each individual shall elect; it may be wasted in lustful and abnormal sensuality; or it may be used *partly* for the legitimate purposes of reproduction, and the remainder in lustful practices; or it may be expended in e- ..ng and intensifying the nutritive, the muscular and the mental life. This remarkable fact is of great practical importance.

It should be clearly fixed in the mind, for it is highly significant, that the reproductive department naturally unfolds only after one has secured a large measure of general physical development; and that, naturally, it continues active and potential only till the years when the nutritive department begins to fail, and the body finds its income needed to sustain the energy which is essential to general health and efficiency. Evidently the Creator intended that only the superabundant and best vitality of matured manhood and womanhood should be used in the generation of offspring. Procreative power is therefore confined to the most vigorous period of life.

One may, however, contribute to the future well-being of mankind not simply by leaving to the world the offspring of his loins, but also by leaving various useful products of his muscles and brain. He may also contribute to the highest welfare of his race by the contagious example and energizing influence of a virile and noble life. Normal sex development gives to man not only his broad shoulders, strong muscles, heavy voice, bearded face and procreative power, but also an instinctive desire to use his energies in providing for those who naturally become dependent upon him, and in defending and preserving all who need his protecting care. It gives to woman not only extra nutritive power, for use in bearing and nourishing children, but beauty of form and features, gracefulness in attitudes and motion, tender sympathies, warm affections and all those special and delicate qualities which are necessary for establishing a home, rearing children and ministering to the needy.

When the intense energies of men which seem to be exclusively of sexual origin,—and which, to many, seem to be intended only for sexual expression,—are not expended along those lines of activity directly intended for reproduction, they naturally find expression in deeds of gallantry, courage, heroism, philanthropy and other benevolent efforts contributive to the general good of humanity. Normal sex instincts prompt men to do that which

contributes to the advancement and upbuilding of the race as well as to the welfare of their own families. Not only love of wife, children and kindred, but true patriotism and philanthropy, are natural expressions of a high and pure sexuality.

The law of nature, as well as the written law, commands us not only to "be fruitful and multiply and replenish the earth," but also to "*subdue it*," including even that which is ignoble in ourselves. Properly developed adult humanity easily, if not instinctively, lives according to the Golden Rule.

Eunuchs, effeminates, the sexually abused and degenerates are, in the nature of things, mentally and morally defective; almost without exception they are cynical, selfish, debased and untrustworthy. They may be sentimental, pious, and even active "reformers"; they may sing with gusto, "I want to go to heaven—when I die," but they are never efficient laborers in bringing about, for themselves or for others, earthly conditions characterized by charity, peace, progress and good will toward men. It takes men of virility, purity and heroic qualities, as well as women of vigor, chastity and devotion, to "deal justly, love mercy and walk humbly with God"—and each other. Normal sexuality, properly conserved, is both energizing and ennobling.

I

LEGITIMATE OBJECTS IN MARRIAGE

Love

THE foundation of an ideal marriage is *love*:—not Platonic love, not the kind of love that is largely made up of sympathy or pity; not the love that naturally exists between relatives and intimates; not that general or universal good-will which the Bible calls *charity*—a sentiment which all should feel for all—but a special kind of love that is born largely of sexuality, the form of love that can be felt and expressed only between individuals of opposite sexes.

This special, marriageable love is an intense impulse and experience which is manifested as a sort of attraction or affinity between particular males and females. It is exhibited not only by mankind but also by inferior animals, and even by plants. In a certain sense it is true that "the material atoms which constitute the universe express their loves and form unions because of certain special affinities and attractions to which they are susceptible."

But the affinities which are witnessed in the fields

of chemistry and the attractions that are exhibited as a part of the phenomena of electricity or magnetism, are very unlike the affinities or attractions manifested by living, organic forms; very, very far removed, in nature and in qualities, from the love that is felt and exercised by mankind.

The pure love that a man experiences for the one woman who seems to him sweeter, dearer and more desirable than all others, will impel him to travel eagerly over ocean and continents, at a great sacrifice of worldly interests and physical comfort, in order that he may enjoy her presence and minister to her needs even for a few short hours. And a woman's love for the one to whom her heart responds most sincerely, makes it easy for her to leave parents, brothers and sisters, the home and friends of her childhood, native land and personal physical comfort in order that she may accompany and serve the one absorbing object of her affections.

Couples who thus love each other, naturally and intensely long to marry, that thereby they may come into the closest physical and mental companionship. The love of the truly mated husband and wife is more comprehensive, more intense and more enduring than any other sentiment that is awakened by our earthly life and human relationships—unless, perhaps, it be the love of a mother for her child.

Love is older than science or philosophy, and it is so intricate and so delicate in its nature that

neither cold-blooded scientific scrutiny nor attempts at philosophical analysis can entirely disclose its nature, significance, heights, depths or time limits. Genuine love is more than sentiment, more than respect, more than good-will, more than admiration—more than all of them combined. It is a passion that has its roots in the very depths of one's life; it thrills every fibre of one's being; it sparkles in the eyes, radiates from the face, stimulates nutritive processes, arouses nerve and brain activities, finds abundant expression through every attitude and motion, and often, through its intricate and tremendous influences, it determines, in a large measure, one's earthly career, whether it be a joyful success or a sad failure.

The natural gratification of a pure, true love is the supreme object in marriage. In an ideal world no other purpose would be regarded as clearly and entirely legitimate. At least, if this one incentive were absent, all other reasons, purposes or excuses combined would be regarded as an insufficient justification for marriage.

Home.

But there are other secondary and interdependent reasons for marrying. All normal persons naturally want the comforts of a home. All married couples, particularly, desire a spot which shall be exclusively their own; a cozy retreat where, undis-

turbed by others, they may restfully enjoy affectionate and solacing association, and be to each other all that the circumstances of life shall make possible. Therefore as marriage not only suggests, but practically demands, a home for its natural career and fruitions, it is evident that home-making must be recognized as a legitimate object in marriage.

Children.

The marriage relation also naturally means children,—race perpetuation. Whether or not a couple, in marrying, contemplates the advent of offspring, evidently the begetting and rearing of children is the essential purpose for which the Creator ordained marital sentiments and impulses. All normal, thoughtful adults not only naturally desire to marry, but they naturally desire to "multiply and replenish after their kind,"—not, primarily, for the sake of the sensuous pleasure connected with the procreative act, but because they instinctively wish to enjoy as their daily companions, and leave as their successors and representatives, a worthy series of the offspring of their own bone and flesh and brain.

In order to secure the perpetuity of the race God ordained and made instinctive, in adult men and women, this desire for *children*. The gratification of that desire necessitates the establishment of the *home*, a place in which to care for the children. It also necessitates a strong, persistent yearning for

years of intimate and delicate marital association with that one of the opposite sex who seems likely to most completely fill and satisfy the heart and the mind, and who appears most worthy of being an equal partner in producing a noble household of worthy offspring. This longing for the exclusive possession of that one, loveliest and most sympathetic of all, is the *love* which becomes the chief motive in establishing a home and rearing children.

Many animal instincts lead to their goal by indirect routes. With mankind the promptings of love usually come first, and love nurses the desire for a home. Love and the desire for a home naturally precede a definite and pronounced desire for offspring. The steps are natural. The process is one of preparation, blossoming and fruitage.

The Complex Nature of Love.

It is well for us to understand that genuine love is not a simple, definite feeling that can be easily comprehended and controlled. It is a delicate compound of many of our most powerful tendencies and emotions. To love is not a simple or voluntary act; it is a life of spontaneous, complex and continuous activities. Its complexity is well set forth by our great modern philosopher, Herbert Spencer, in the following language: "Added to the purely physical elements of it, are first to be noticed those highly complex impressions produced

by personal beauty, around which are aggregated a variety of pleasurable ideas, not themselves amatory, but which have an organized relation to the amatory feeling. With this there is united the complex sentiment which we term affection—a sentiment which, as it can exist between those of the same sex, must be regarded as an independent sentiment, but one which is here greatly exalted. Then there is the sentiment of admiration, of respect, of reverence; in itself one of considerable power, and one which in this relation becomes in a high degree active. There comes next the feeling called love of approbation. To be preferred above all the world, and that by one admired beyond all others, is to have the love of approbation gratified in a degree passing every previous experience; especially as there is added that indirect gratification of it which results from the preference being witnessed by others. Further, the allied emotion of self-esteem comes into play. To have succeeded in gaining such attachment from and sway over another is a proof of power which cannot fail to agreeably excite the *amour propre*. Yet, again, the property feeling has its share in the general activity. There is the pleasure of possession—the two belonging to each other. Once more, the relation allows of an extended liberty of action. Toward each other [in common relations] a restrained behavior is requisite. Around each there is a suitable boundary

that may not be crossed—individuality on which none may trespass. But in this case [in love and marriage] the barriers are thrown down, and the love of unrestrained activity is gratified. Finally, there is an exaltation of the sympathies. Egotistic pleasures of all kinds are doubled by another's sympathetic participation, and the pleasures of another are added to the egotistic pleasures. Thus, around the physical feeling, forming the nucleus of the whole, are gathered the feelings produced by personal beauty that constitute simple attachments, those of reverence, of love of approbation, of self-esteem, of property, of love of freedom, of sympathy. These, all greatly exalted and severally tending to reflect their excitements on one another, unite to form the mental state we call *love*. And as each of them is itself comprehensive of multitudinous states of consciousness, we may say that this passion fuses into immense aggregate most of the elementary excitations of which we are capable; and that hence results its irresistible power."

Mr. Spencer's search-light mind helps our vision much; but still, we may safely confess that love defies complete analysis. The conditions which form the basis of legitimate and successful wedlock are too complex to admit of complete verbal description, and also too delicate to justify the expectation that all marriages can be uniformly successful. Humanity is far from perfect, and we

must expect that in the future, as in the past, much so-called love will prove so defective as to result in sad failure. But intelligent, cautious and conscientious people will usually be sufficiently wise to select the proper person for life's most sacred companionship. Marriage must ever be studied as a practical problem.

Clearly, a genuine love for one of the opposite sex, desire for a home with that one and a longing for children by that one, constitute the most natural basis for marriage, and the highest legitimate purpose in it. A wedlock arrangement for any purpose narrower or lower than this is, at best, subideal.

Uncertainty Regarding the Genuineness of Love.

But conditions in this world are yet so imperfect that we must expect to find ideal marriages comparatively rare. Our individual instincts are so perverted, our intellectual faculties are so faulty, the circumstances of life are so abnormal and complex, and ignorance and selfishness are so universally prevalent, that only a few are fortunate enough to bring about a perfect marriage union.

Yet, while ideal opportunities and conditions are so rare that but few can secure them, it is fortunate that an imperfect marriage, if it be not too far from the ideal, is often better than no marriage at all. A woman of unusual intelligence and large

experience, and also of excellent character, once said to the writer: "I have been married four times,—once for love, once for companionship, once for a home and last for money,—and I have been happy in them all." Of course, hers was a very unusual experience; but it shows the possibilities.

"*Second-Hand*" *Love and Foster Parentage.*

Marrying for other reasons than in obedience to the dictates of a true love is somewhat risky, and one may well hesitate and carefully consider all sides of the question before entering upon it; but thousands have taken the risk—and have rejoiced in the results. Many marriages brought about entirely by outside parties (see the custom in France, for example), have been entirely satisfactory.

Second-hand love may not be the sweetest and best, but it is often better than no love at all. It also frequently happens that purely Platonic friendships, if well established, are enlarged and intensified in marriage. Not a few such unions have been fruitful of much happiness and usefulness.

Widowers and widows often marry again,—and some of them deeply regret it; yet thousands who have been called upon to entomb the form that held a first love, have made life more endurable for themselves and more valuable to others by marrying again. The humanizing experiences incident

to marriage and the chastening effects of sorrow over the loss of a first wife, have frequently conspired to make excellent husbands for a second marriage; and it is equally true that many a widow who has entered wedlock for a second time has not only been happy beyond previous experience, but has also been of great value to the family of which she became a part, as well as of immense service to the community in which she lived. In cases not a few, for both the man and the woman, a second marriage has been the happier one.

To be so devoted to the memory of a first love as never to remarry is a touching exhibition of a sacred sentiment, and none of us would dare ridicule it; but, after all that can be said or imagined, life is a very practical affair, and it often happens that the best thing a bereaved one can do, for self and for others, is to take up again the marriage relation and devote the remainder of life to making others happy. There is already an army of stepmothers, on the other side of "the wide river," whose names are held in sacred, grateful memory by the thousands of lonely and endangered boys and girls who received from those self-denying, godly substitutes for the dead mother all the loving care and culture that prayerful unselfishness could bestow. That noble army is being recruited almost daily, and we can but hope that so long as the circumstances of life shall produce orphans, so

long shall kind and heroic guardians be found for them. The results are often less satisfactory, in the case of stepfathers; and yet the weight of experience favors taking the risk, if one is intelligently careful.

I believe there are more men and women who make mistakes by not marrying, than there are who really regret having entered into that relation. There are too many thousands who, because of unreasonable doubts and fears, have declined to take upon themselves the marriage vows and responsibilities which not only would have kept them from a multitude of evils and sorrows, but would have contributed largely toward their happiness and usefulness in life.

Clearly, it is always and everywhere each one's duty to make the most of oneself. In this world the marriage relation, other things being equal, furnishes the best conditions for the attainment of purity, nobility and strength of character; hence the truest faithfulness and the highest devotion to a husband or wife who has passed on before, may find its expression and reward in and through a new marriage union,—a marriage which shall contribute, as single life cannot, to true wisdom and soul culture. The message of all who have gone on before, to all who tarry behind, if it could be sent to us in human language, would doubtless read: "Continue to make the most of yourself; seek the

purest culture, the highest attainments." In so far as marriage can be made to serve such purposes it is each one's duty to favor it, whether it be a first or a subsequent union.

Caution and Conscience.

It is evident that those who advise in such matters should be extremely cautious in influencing the doubtful; and certainly those who are called upon to decide such questions for themselves should be exceedingly careful and conscientious. Most serious mistakes are made, not only by the young and thoughtless but also by the old and experienced, in many things relating to love, courtship and marriage; and the divorce courts are alarmingly active because of the many and sad marriage misfits which, like warfare, are "hell" let loose on earth.

Still, I am persuaded that a very large percentage of the failures and separations are due to extreme selfishness, or to inconsiderate haste in marrying, or to infidelity after marriage, or to the natural workings of the drink curse. Faults and follies on the part of the married, rather than unavoidable misfortunes, unforeseen accidents or natural incompatibility, cause most of the unhappiness and failures. The mistakes are not so much in getting married as in failing to behave decently after marriage. Of course, if people think, or even suspect, that they are not likely to conduct themselves

properly under circumstances so important, delicate and trying as marriage inevitably produces, they have no business to enter into that sacred relation.

It seems to me that the conclusion all must reach regarding marriage,—whether it be entered into by the young or by the old, the inexperienced or the experienced,—is that intelligence, conscience, unselfishness and watchfulness must be ever on guard. That quartette of virtues will enable nearly all couples who enter upon the matrimonial sea to make a successful and satisfactory voyage.

Love, Home and Children are the three clearly legitimate motives to be recognized in marrying. Outside of these each one must move intelligently, carefully and prayerfully, lest grave errors lead to a harvest of regrets.

II

REQUISITES FOR SATISFACTORY MARRIAGE

Physical and Mental Maturity.

THE first requisite for a rational and satisfactory marriage is the attainment of the proper maturity. This is a matter not so much of years as of physical and mental ripeness. Many members of the human family, even though old enough in years to be grandparents, are still unfit for married life and its duties. In the introduction to this volume, which all readers of this chapter are advised to read carefully, attention is called to the order in which nature develops her four chief departments of physiological activity,—the *nutritive*, the *motor*, the *relational* and the *reproductive*. I have there shown that the reproductive sphere is not unfolded and made potential till after the other three departments are quite fully matured. This is fortunate,—first, because well-established nutritive power is required to build up the reproductive system and sustain it in the exercise of its functions; second, because it is essential that parents have enough muscular strength to provide, protect and support a home and the children that may come to them to be sheltered, fed and educated; third, because a good

degree of mental power is required to properly hold in check and wisely direct the impulses which spring from sexuality.

Health.

Some persons mature, both physically and mentally, much earlier than others. From a physiological standpoint, some are older, riper and wiser at fifteen years than others are at forty. Some males are mature enough to marry at twenty years of age, and some females are sufficiently mature for wifehood and maternity at fifteen or sixteen; but in other cases, the earliest age at which marriage is justifiable would be better expressed by multiplying the above figures by two. It is the degree and kind of physical and mental development attained, not the number of years lived, that should settle the question.

Speaking approximately, we may say that, as a rule, in the United States and Great Britain, the best results follow unions which are consummated when the man is between twenty-two and twenty-eight years of age, and the woman somewhere between twenty and twenty-five. But the rule has many exceptions. Physical conditions and general circumstances differ so much that it is not wise to try to establish a definite age at which either sex should marry. It is well, so far as possible, to see that none shall marry till physically and mentally

fitted for it. The wise move slowly and cautiously in all love affairs, believing that it is better to marry wisely late in life rather than to "marry in haste and repent at leisure."

There are many weaklings, invalids and defectives, both physical and mental, who, both for their own good and for the good of mankind, ought never to marry at all. Not only are they unfit for the financial, social and domestic responsibilities imposed by marriage, but both themselves and the world ought to be spared the burden of the defective children that would almost certainly result from their union. It is sad to think of the many men and women who, for the general good as well as for their own welfare, ought to fight out life's battles alone,—unfortunate as it is to go through this life homeless and childless. This is an imperfect world at best, and we are often called upon to choose between two misfortunes. We ought always to consult not only our own highest good, but the general welfare of mankind, present and future, as the basis of our action. Such consideration will decide us to choose the lesser misfortune, as viewed from the standpoint of the general and ultimate good of all.

We can readily agree that the insane, lepers, epileptics and syphilitics should not marry. It is almost equally evident that persons who are decidedly scrofulous, consumptive or cancerous should not intermarry; and it is questionable whether

persons of such morbid tendencies ought ever to marry at all, even though the consort proposed be in perfect health. Those who spring from families in which monomania, dipsomania, kleptomania, etc. are common, are in great danger of helping to perpetuate defects of which the world sorely needs to be relieved. There are those who have "made themselves eunuchs for the sake of the kingdom of heaven," and there are many who ought, practically, to conduct themselves as if they were eunuchs, for the sake of humanity. Members of families in which dyspepsia, rheumatism, catarrh and sundry nervous weaknesses are common and pronounced, ought at least to avoid marrying into families of similar diseases or tendencies.

The undersized, the extremely tall, the very fat, the very lean, the indolent, the nervously restless and all who have inherited from their ancestors marked family eccentricities or tendencies of an unfortunate nature, or have clearly acquired really bad habits, should refrain from intermarrying, in order that thereby they may surely avoid transmitting to future generations such misfortunes as they would be likely to contribute by marrying those of like weaknesses and habits. Fortunately, nature usually inclines people to seek their opposites for associates in marriage, and it is important that we heed her suggestions in the matter. We are naturally attracted by those who supplement

our own natures, rather than by those who are our temperamental duplicates.

Sympathy in Ethics and Religion.

But while, for best results, physical differences ought to be quite marked, mental differences should not be too great. Successful marriages must have a sure foundation of agreement regarding the essential principles of social, moral and religious questions. Religious devotees should never marry agnostics or infidels. Catholics and Protestants, especially if positive in their church preferences, cannot be welded into a satisfactory union. A pure, true, clean-souled woman cannot be even tolerably happy when tied for life to a tobacco-saturated, drink-befuddled, lust-poisoned husband. She will find her dislike of such a biped increasing to intolerance, as she witnesses his gradual degeneration. Such marked differences in taste, opinions and conduct cannot be satisfactorily amalgamated in the crucible of any physical love that can reasonably be expected.

Education and Culture.

A highly educated person cannot long respect—much less, positively enjoy—one who is ignorant and stupidly indifferent to mental culture. Indeed, extremes of belief, taste or purpose, in any line of thought and conduct, can seldom be made to blend

harmoniously in marriage, even though both parties are blessed with good physical health and are in full sexual sympathy. Physical adaptation, alone, is not enough.

It is well however that tastes be not too nearly identical, for that leads to monotony and unhealthful stagnation of mind. One may be artistic or literary in tastes while the other prefers scientific studies, and yet they may love each other devotedly, and each entertain only the highest regard for the other's preference; one may love music, and the other may be devoted to some other form of art; one may delight in botany, and the other in geology; one in poetry, and the other in prose; but such differences in taste, if given their proper play and influence, will prevent both antagonism and stagnation. Limited dissimilarities in taste are apt to intensify true love, instead of wounding and crushing it.

Conclusions.

To state the case in a more definite and somewhat tabulated form, we may say that, as a rule, to which the exceptions will be few, a satisfactory or successful marriage demands:

1. A sufficient degree of mental and physical ripeness.

2. A natural "affinity," sometimes called "magnetic attraction." Unless this bond is in

evidence, at least in a fair degree, the marriage will be likely to prove a failure.

3. A good degree of physical health in both parties. This is almost essential. Sickness and weakness are deplorable, anywhere and at all times, and it is certain that chronic, or even frequent, illness, whether of the husband or of the wife, endangers connubial happiness.

4. Adaptation of physical temperament. There should be enough of constitutional contrast between husband and wife to prevent a sameness which leads to monotony and indifference; but there should not be so much difference as to cause extreme divergence of tastes and purposes.

5. A practical recognition of, and sympathy with, each other's sexual nature and impulses. It s unfortunate for an affectionate and amorous man to be yoked for life to a cold-blooded, undemonstrative woman who positively dislikes all sexual demonstration; and it is even worse for an amorous, demonstrative woman to be tied to a cold-blooded, absent-minded man, who makes a god of business or science or art, prefers a "club" to a home, and has no use for a wife except as a keeper of his establishment, a caretaker of his clothes and a nurse of his pride and selfishness.

6. Agreement regarding the raising of a family. It is a great misfortune to find that one party to a marriage loves children and desires a family,

while the other hates babies and will not be reconciled to them.

7. Agreement as to the essentials of religion and morality. It is unfortunate if husband and wife prefer to attend different churches; and still more unfortunate if one of them does not attend church at all. But when one of a couple actually hates the church and ridicules the religion to which the other is devoted, or when one has no sympathy with the moral principles which the other regards as of supreme importance, the difference is fatal to real happiness in the marriage relation. Health, intelligence, sympathy and reciprocity are essential for a harmonious and satisfactory marriage.

III

THE ORGANS AND FUNCTIONS OF REPRODUCTION

EVERY form of life is endowed by the Creator with reproductive power. Among the lowest forms of animals the process of reproduction is simply by a division of each individual into two living parts, each becoming a complete animal like the parent, and capable of dividing in the same manner. A little higher in the scale of animal life the offspring sprout or bud from the surface of the parent and grow by parental nourishment till large enough to obtain their own food, when they separate from the parent body, as ripened fruit drops from the parent stem. In the case of the very lowest form—the *amœba*—the whole individual is but a single, microscopic cell; but this one minute cell, homogeneous in structure, so far as we can see, is a complex being in function, having the power to move, eat, digest and reproduce its kind. It also performs functions which, in higher forms of life, are regarded as under the special control of nervous tissue.

In the higher classes of animals, where each individual is made up of countless millions of cells, there is a careful and definite division of labor, each

cell belonging to a group of cells constituting an organ that has special duties to perform. Some cells are organized into a brain, some into muscles, some into a stomach, some into organs for feeling, or seeing, or hearing; and some into a reproductive system. In the human race we see the most complete specialization in structure and function. Each set of cells composing a distinct tissue or organ has some special, exclusive work to perform.

In each species of the higher forms of life, both plant and animal, there are two sets of organs concerned in the function of reproduction,—two complementary arrangements of tissues set aside for the special purpose of multiplying individuals and thus perpetuating the species. "Male and female created he"—all the higher forms of life; and he gave them the power and stamped upon them the impulse to "multiply and replenish after their kind." An intelligent study of the structure and functions of the organs by which this is accomplished must give one a deeper feeling of reverence for the divine plan, and a higher sense of responsibility for a rational and beneficent use of such powers.

The natural consequent of marriage is sexual congress, conception and the development of children. For this it has been made essential that the female furnish, in proper condition, the ovum (egg) ready for fertilization, and that the male furnish a

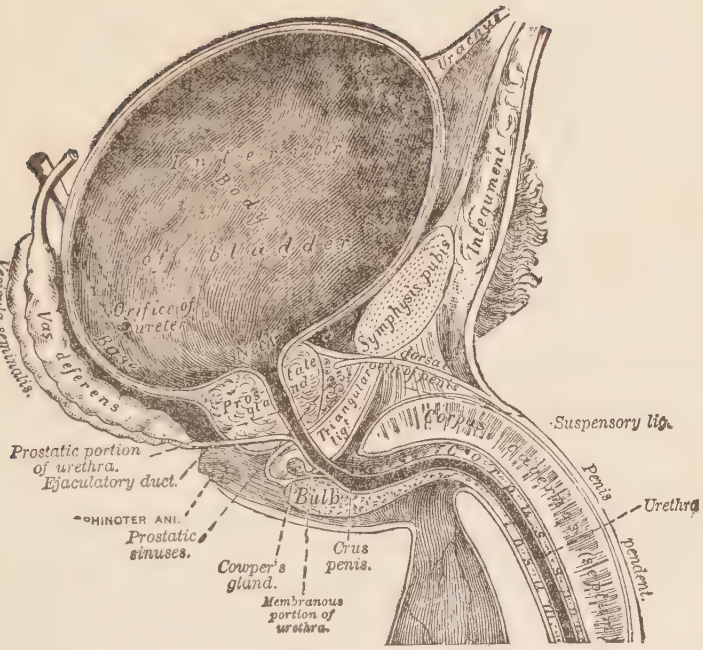
normal spermatozoon ("seed of life") which shall come into contact with the ovum and impregnate it—*i. e.*, give it the impulse and capacity for growth into an individual of the same species as the parents.

The Male Organs.[1]

The reproductive organs in the male are the *testicles*, the *vas deferens*, the *seminal vesicles*, the *ejaculatory ducts* and the *penis*. All of these various parts of the male sexual system, excepting the penis, are arranged in pairs, one on each side of the median line of the body. The penis, though a single organ, is symmetrically bilateral, and projects from the median line.

The testicles are egg-shaped glands from one-half to three-quarters of an inch in diameter, enveloped and protected by a pouch called the *scrotum*, which is suspended outside of the body, at the lower part of the abdomen. The scrotum consists of two equal lateral sacks, each holding a testicle suspended loosely by a muscular band, which also supports the necessary arteries, veins and nerves, together with the *vas deferens* or spermatic duct. I have said that the testicles are glands. Their function is the secretion, of semen. As saliva is secreted by the salivary glands, and bile by the liver, so semen is secreted by the

[1] See cut on p. 47.



MALE REPRODUCTIVE ORGANS,
TOGETHER WITH BLADDER, ETC. (*Gray.*)

glandular cells of the testicles. The same general method of work characterizes all of these organs. The blood stream flowing through the salivary glands gives up the elements necessary for the production of the saliva; the liver takes from the blood such material as is needed for the bile; and the testicles secrete from this same blood current, the elements necessary for the production of semen.

Semen is an albuminous fluid, in general appearance closely resembling the white of a bird's egg; but it contains myriads of miroscopic, moving bodies, called *spermatozoa*, each having an oval head from which extends a long filament, or tail. Under the microscope the spermatozoa appear much like elongated tadpoles or large headed eels, in rapid motion. The movements are produced by curvings and lashings of the filament, much as eels swim in water. The thin albumen of the seminal fluid is a protecting and suitable medium for the movements of the spermatozoa; for when, through sexual connection, the fluid is deposited in the vagina of the female, it easily and rapidly spreads over the mucous surfaces, and the spermatozoa are able to swim boldly through their native element, the albumen, into the dark cavern of the womb, in search of the ovum which is supposed to be there awaiting impregnation.

In both males and females, the initial elements

of new individuals are living cells, formed in the interior of glandular bodies by a process not unlike the divisions or buddings exhibited by the entire body of inferior forms. In the male, the spermatozoa are formed by a sort of budding from special tissues in the testicles. In the female, the ova are formed by a similar budding from special tissues in the ovaries—which, practically, are *female testicles*. Each *seminal duct* of the male passes from its testicle up through the neck of the scrotum, over the public bones into the pelvis, and thence along the wall of the bladder, till it unites with the short duct from the seminal vesicle, to form the ejaculatory duct, through which the semen is discharged into the urethra.

The *seminal vesicles* are membranous reservoirs lying against the posterior wall of the bladder, between it and the rectum. They serve as storage sacks for the semen, which is gradually secreted and forwarded by the testicles. Under the influence of sexual excitement the semen is drawn from these vesicles and discharged by the ejaculatory ducts into the urethra, and thence out of the body.

The *urethra* is a muscular tube extending from the base of the bladder to the end of the penis. Its primary use is to convey the semen from the ejaculatory ducts into the vagina of the female, but it is used also to convey the urine from the bladder

to the outside world. The two ejaculatory ducts, one on each side, open into the urethra at points just outside of the bladder, thus making the entire length of the urethra a common channel for the discharge of both urine and semen. The muscular walls of the urethra assist somewhat in the forceful ejection of the semen, and also in the more deliberate discharge of the urine. Only in this common use of the urethra are the urinary and reproductive systems functionally connected. However, the urinary system, in its structure and workings, is somewhat analogous to the reproductive system. The urine is secreted by the kidneys, which are large glands, high up in the abdominal cavity, one on each side of the spinal column. Acting essentially like other glands, they take from the blood which passes through them, and expel, in solution or in suspension, the various waste elements that can conveniently be discharged in the urine. As fast as the urine is secreted by the kidneys it passes through small tubes, called ureters, down to the bladder, where it is stored till convenient to discharge it. The semen is similarly secreted by the testicles, and is stored in the seminal vesicles till discharge is provoked by some form of sexual excitement, natural or artificial. In like manner, the bile is stored in the gall bladder till discharged into the alimentary canal for digestive purposes. It is interesting to note the discriminating work of these

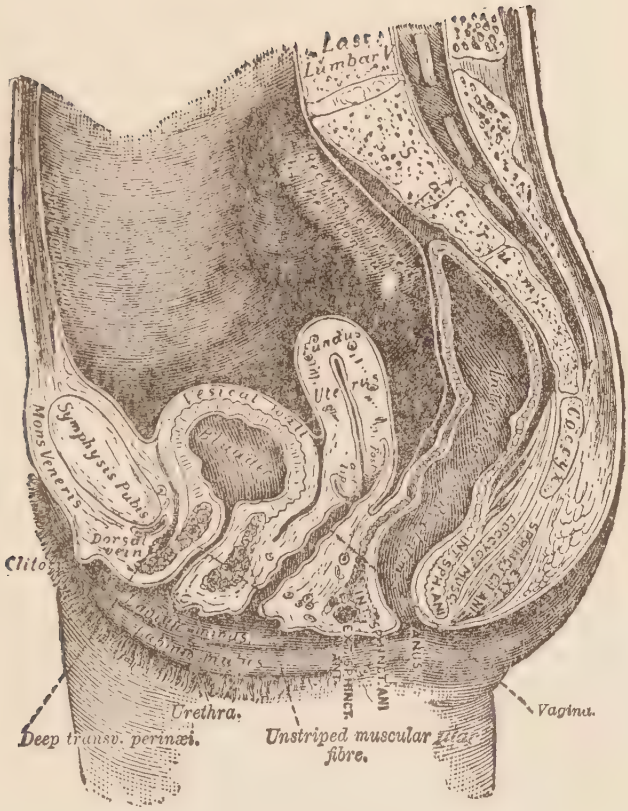
glands. The kidneys secrete from the blood only poisonous or effete matter, which is cast out of the body as worse than useless. The liver secretes that which, while poisonous if it remains in the blood, is used again to aid in the digestive processes. But the testicles secrete only highly organized, vital material from the blood and make of it the germs of other living beings.

The penis is not an essential part of the male urinary system. It is used in urination simply as a matter of convenience. Primarily and essentially it is an organ for sexual connection, its chief mission being to deposit semen so deeply in the vagina of the female that it may readily reach the uterine cavity and meet the coming ova. For this purpose the body of the penis consists largely of what is called erectile tissue,—*i. e.*, tissue having numerous cavities, or membranous capsules, that can be rapidly distended by the entrance of blood, thus elongating and enlarging the organ and giving it rigidity. The supply of blood for the engorgement and erection of the penis is regulated by the nervous system, and although various sights, thoughts and experiences often act as automatic excitants, proper cultivation of rational self-control may bring the erection of the penis largely under the dictates of the will. The reproductive organs furnish a conspicuous field for warfare between automatic nerve action and conscious will power.

The Female Organs.[1]

We have learned that for each impregnation, or conception, it is essential that the female produce a normal *ovum* and deliver it in her reproductive tract ready for fertilization. In each case when the ovum is fertilized the male has completed his function in the reproductive process; but the work of the female, the nourisher and developer of the impregnated germ, has but just begun. The united germs, which are now called an *embryo*, at once begin the various processes of development necessary to produce a new and independent individual. The embryo must be carried, protected and nourished by the expectant mother till it has multiplied from the two united cells, measuring but the one-twentieth of an inch in diameter, to a living organism, weighing many pounds and made up of countless myriads of cells of varying forms and composition, some of which are called bone, others muscle, others brain, others nerve, etc., etc., each kind having a particular function to perform, and therefore being obliged to develop in a special way with reference to that duty. There is nothing in the universe more wonderful than the mating of two unconscious cells and their development into a living, conscious and most complex being, capable of voluntarily supplying its own physical needs and

[1] See cut on p. 53.



FEMALE REPRODUCTIVE ORGANS,
TOGETHER WITH BLADDER, RECTUM, ETC. (*Gray.*)

endowed with intelligence, spirituality and creative power,—"in the image of God";—"only a little lower than the angels."

The essential parts of the female reproductive apparatus are the *ovaries*, the *Fallopian tubes*, the *uterus* and the *vagina*. The ovaries lie one at each side of the uterus and, like it, are supported within the upper part of the pelvis by a fold of the peritoneum,—the tough, serous membrane which lines the entire abdomen. This fold is called the broad ligament, and extends entirely across the pelvis,—the uterus, ovaries, etc., being held firmly between the two layers of the fold. This broad ligament supports the uterus and its appendages somewhat as ropes support a banner that is suspended across a street. Between the folds of the broad ligament we also find the blood vessels and nerves for the supply of the ovaries, Fallopian tubes and uterus. If we should remove all the intestines from the abdominal cavity and look down toward its floor, we should see the urinary bladder in front, the rectum behind, and between them this transverse ligamentous fold enclosing and supporting the uterus about the middle of the pelvic cavity, while on each side of the uterus we should see an ovary and a Fallopian tube,—the latter running along the upper margin of the fold.

The ovaries are a pair of egg-shaped glands, a little larger than almond meats, lying one on the

right and one on the left side of the womb, and embraced within the fold of the broad ligament. Within the ovaries the ova (eggs) are matured, and from time to time—usually every month—one of them bursts the little sack in which it was developed, and would drop into the abdominal cavity did not the fingered extremity of the Fallopian tube reach up and grasp it, for conveyance to the cavity of the womb.

Each *Fallopian tube* (*oviduct*) is a flexible, membranous conduit extending from the upper part of the uterus along the upper margin of the broad ligament, to a point near the ovary, where it expands in size and terminates in a bell-shaped and fringed opening, adapted to the reception of the ripened ovum. Along the dark, narrow channel of the Fallopian tube the egg finds its way into the uterus.

The *uterus*, or womb, is a pear-shaped body nearly three inches in length, about two inches in breadth and a little more than one inch in thickness. It is really a thick-walled, muscular sack, lined with mucous membrane, its lower extremity protruding into the vagina and its upper angles each being penetrated by an oviduct. The upper part of the womb is called its *fundus*, or body; the lower extremity is called the *cervix*, or neck. The lower, or vaginal, opening into the cavity of the womb is called the *os*. The ova are periodically

discharged through the Fallopian tubes into the uterine cavity at its upper corners.

If, after its appearance in the womb, an ovum is not soon fertilized by a sperm cell, it moves on toward the *os*, and is cast off and lost; or it may lose its vitality within the womb, while waiting in vain for its mate. It is estimated that each human ovary contains normally about ten thousand rudimentary ova, and from puberty to the menopause some of them are being continually matured, and at least one is ripened and given over to a Fallopian tube each lunar month. It will be seen that if a woman ovulates but once a month, and during a period of but about thirty-five years, only a very small percentage of her ova are ever matured and discharged. It is also practically true that only a very small percentage of those which are matured and brought to the uterus become fertilized. In order that the ova may stand a good chance to be reached and impregnated by the sperm cells of the male, they are retarded in their passage through the Fallopian tubes and uterine cavity—usually occupying ten or fifteen days in the journey. If an ovum be met on its way out and become fertilized, it at once attaches itself to the mucous lining of the womb and begins to develop into human form.

The uterus of the nonpregnant woman lies entirely below the level of the pelvic bones; but, as

the embryo increases in size, the uterine cavity becomes greatly distended and the muscular walls develop enormously in thickness, so that the womb is obliged to rise high up in the abdomen, close under the arching diaphragm.

Connecting the womb with the exterior of the body is the *vagina*, a distensible, muscular tube or passageway, lying between the bladder and the urethra, which are in front, and the rectum which is behind.

In childhood the external opening of the vagina is usually guarded by a thin fold or veil of mucous membrane, which is attached throughout the entire circumference of the passage and stretches across the opening of the vagina, as the head of a drum covers the cavity behind it. This veil is called the *hymen*. Sometimes it completely obstructs the vaginal opening. Occasionally it has a number of small openings; more frequently there is one opening with strikingly ragged borders. Normally, however, it is perforated at or near the middle by a round or oval opening which, as a rule, may easily be enlarged by any stretching process. Sometimes the opening is so large that the hymen is but little more than a circular ridge or flange projecting toward the centre of the vaginal tube. It may be entirely wanting along a part of the circumference and present itself as a sort of semilunar or cresentic curtain. Frequently it is entirely absent. This

fact, together with its bearings on certain practical matters, is somewhat fully treated in chapter vii. It may, however, be well to state here, what will be found repeated further on, that neither the presence nor the absence of a hymen can be justly regarded a test of virginity,—because, as stated above, it may never have been present at all, or it may have been destroyed by bathing, etc. On the other hand, repeated copulations may not destroy it

IV

PUBERTY, OVULATION AND MENSTRUATION

Puberty and Nubility.

Amongst civilized peoples, in temperate regions, the females, about their fourteenth year, begin to undergo conspicuous physical and mental changes. The roughness and angularity of the surface of the body begin to disappear, fat cells gradually develop underneath the skin, giving an increased fullness and smoothness to the surface. This filling out process usually begins about the groins and gradually extends all over the body. The limbs increase in plumpness and become gracefully tapering in shape; the collar-bones and neck elongate; the breasts enlarge and the bust gradually takes on a remarkable gracefulness of form and delicacy of texture and of tint. At the same time the hair on the head grows rapidly, becoming more vigorous and glossy, and also darker —or at least richer—in color. Hair also appears under the arms and on the lower part of the abdomen (pubis), extending down around the external genitalia and back between the thighs.

As the neck elongates and the bust enlarges, the hips also expand and the skeleton generally in-

creases in weight and strength. Within a year or two, if the development progresses naturally, the framework, the entire external form and the facial features undergo a marked change, and the comparatively unattractive girl becomes a fresh and buxom miss of "sweet sixteen." Under favorable conditions the cheeks of our changed young woman become as smooth and as beautifully tinted as the petals of the rose; the eyes sparkle like stars; the color of her lips puts even the flowers to shame, and her voice is full, melodious and sympathetic. The bright and lustrous eyes, those "windows of the soul," easily betray the new thoughts and feelings that so spontaneously awaken in her mind. The rich, melodious and inspiring tones of her voice—the sweetest sound man ever hears—tell of an enlarged and awakened life. Strange feelings and desires are now experienced; new and highly colored threads of thought are daily woven into life's fabric, and the transformed creature for a time seems like a stranger, not only to her friends but even to herself. These physical, external changes and mental experiences are evidence of—indeed they are the effects of—internal changes even more significant than those that are so conspicuous. The ovaries, the womb and the Fallopian tubes gradually enlarge as the increase in the size of the pelvis and abdomen permits, and when the young woman reaches her acme of external

beauty she has also acquired the ability to produce and bring forth from her ovaries those marvelous germs, called ova. By these changes she has become *nubile*, *i. e.*, capable of conceiving and bearing children. The age of *puberty* has been attained.

Ovulation.

From the time of reaching the age of *puberty*, which usually occurs between the twelfth and sixteenth year, till the *menopause*, which usually occurs about the forty-fifth year, each woman periodically ripens and discharges from her ovaries into the Fallopian tubes, for conveyance to the womb, those marvelous organic germ cells, the development of which makes her a co-worker with God in the perpetuation of the race. This development and discharge of ova is called *ovulation*. In the case of normal women at least one ovum will be matured and cast off about every twenty-eight days, or once each lunar month.

A mature ovum, discharged from an ovary and conveyed through a Fallopian tube to the womb, if met by the fertilizing semen of the male, becomes impregnated, stops in the womb, becomes attached to its walls and, unless some accident befalls it, develops into a child. It is believed that usually the ovaries mature and cast off their ova alternately, and hence that each ovary furnishes an ovum only once in two months. We do not

know to a certainty that this is so; but we do know that every normal adult woman ovulates monthly from the time of the establishment of her nubility till her menopause,—except when pregnancy calls a temporary halt or disease interferes with the function. Ovulation ceases during pregnancy; and, as a rule, it also remains dormant during the months devoted to nursing. The accompaniment and evidence of ovulation is

Menstruation.

From ancient times the fact of menstruation by human females has awakened much curiosity and interest, and during the past century its phenomena have received not a little scientific study. It is still a debatable question whether the function, as we are familiar with it, was "foreordained" and necessary, or is simply a morbid habit that has been acquired through centuries of persistent unphysiological sexual conduct on the part of the human race. While all normal females of all the higher classes of animals do ovulate, and that quite regularly, there are but a few species of animals the females of which menstruate—*i. e.*, discharge from the genitals a bloody secretion in connection with the act of ovulation. Real menstruation has occasionally been observed in female domesticated dogs and monkeys. Possibly it has been noticed in a few other species of domesticated animals;

but, except in the case of human females, it is not proven that menstruation habitually occurs with any animal living in a natural state. A few reports contrary to the above statement have been circulated, and have found their way into medical literature; but it is doubtful whether the assertions can be supported by trustworthy evidence. It cannot, however, be questioned that in the present stage of civilization it is natural for the human female to menstruate quite regularly during the entire period of ovulation,—that is, from the age of puberty to the period known as the menopause.

Phenomena of Menstruation.

Menstruation is characterized by a congestion or engorgement of the ovaries, Fallopian tubes, uterus, vagina, and even of the more external parts of the genitalia. Indeed the mammary glands (breasts) usually participate in the engorgement. The congestion varies greatly in intensity and duration, but it results in distending and rupturing the walls of some of the capillaries of the congested parts, thus causing the discharge of more or less of blood, mingled with a considerable quantity of mucus, epithelial cells and other broken down tissue which is cast off by the engorged membranes lining the sexual tract.

The periodicity of menstruation is interesting, and it is also of practical importance. As men-

struation usually occurs every twenty-eight days, it was long believed to be under the special influence of the moon. So general was this supposition,—but so destitute of scientific verification,—that recently, in France, an enthusiastic student of the subject took pains to compare over four thousand observations, in order that he might see if he could find any connection between the phases of the moon and the function of menstruation. He found none whatever. Yet, doubtless, many superstitious persons will still suspect that there *must* be some lunar influence connected with this remarkable phenomenon.

While a very large percentage of mature women, in temperate latitudes, menstruate quite regularly every four weeks, it is not uncommon to find exceptional cases; and in a few instances the variation swings far from the common habit. It is found that a woman may be perfectly healthy and yet menstruate as often as every two weeks. On the other hand, cases have been known of healthy women who have habitually menstruated only once in five or six weeks. Some healthy women have never detected any menstrual discharge; while others, equally healthy, have performed the function very irregularly. In a few instances genuine menstruation has been observed during infancy. Such instances, fortunately, are very rare, and the unfortunates are ranked as human

"freaks." Severe climate, hard work, mental worry and exposure tend to lessen the frequency and activity of this function.

If a woman finds herself enjoying habitual good general health, she should feel no anxiety regarding menstrual irregularities or peculiarities. If, however, irregularities of the function are accompanied by other evident indications of disease, the case demands prompt attention from a competent physician. Menstrual difficulties are usually effects of other diseases, rather than causes of disease; hence, if other unhealthful habits and conditions be corrected, menstruation is apt to become normal.

The length of time during which the congestion and discharge continue each month varies greatly with different women, and indeed with the same woman at different times, ranging from a day or two to six or eight days. The average duration of the flow is about one hundred hours, or between four and five days.

The amount of blood and mucus discharged each month by the adult female varies all the way from a few drops to a pint, or more. Four or five ounces monthly is, perhaps, about the average quantity in civilized countries.

The degree of discomfort and inconvenience attending the function also varies greatly, ranging all the way from that which is scarcely perceptible to intense pain, and even to a distressing illness

which may last several days. While most civilized women, during at least a part of each menstrual period, suffer somewhat from lassitude, irritability, dullness of vision, a feeling of fullness in the pelvic region, heavy and dragging sensations in the back, indisposition to take the usual amount of exercise, etc., there are a few who do not know, from any nervous sensation or other discomfort, that anything unusual is occurring,—the discharge being the only evidence of the condition. A very few women feel even more animated and ambitious during menstruation than they do at other times. It is significant that this latter experience seems to be usual during the rutting periods of inferior animals that live in a state of nature.

The physiologist can but believe that all symptoms amounting to positive discomfort are evidence of disease, or at least that they indicate abnormal conditions or habits which closely border on disease; for the student of biology cannot think that any normal, physiological process must, in the nature of things, be painful, or even seriously and persistently uncomfortable, either physically or mentally. We know that, as a rule, those women who live most nearly according to nature's laws, especially those who are much out of doors and muscularly active, suffer least, if indeed they suffer at all, during menstruation; while those who live a sedentary, artificial, indolent, "refined" and easy

life are almost certain to experience much suffering; at least they experience serious interference with normal comfort, and more or less interruption of their usual occupations.

The Utility of Menstruation.

A careful study of all the facts makes it appear quite certain that menstruation is not naturally a form of disease; and, furthermore, that it is not necessarily painful and debilitating. On the other hand, it is evident that this monthly engorgement of the pelvic region, because of the changed nerve action and increased blood circulation which attend it, may be desirable practice-work on the part of the organs concerned in reproduction,—a practice which prepares them for supplying the increased circulation, general nerve energy and special development of the parts demanded by gestation, childbirth and subsequent lactation. It is easy to believe that a woman who during four or five consecutive days of each month healthfully undergoes such a change of functional activity as occurs in menstruation, must be the better prepared, physiologically, for the similar, though more protracted and extensive, processes required for gestation. It is evident that menstruation is at least incidentally valuable as a sort of physiological exercise, or practice, preparatory to child-bearing; and, as intimated above, normal conditions and habits of the body do not

permit the process to become painful or debilitating.

A perfectly healthy woman, in the ordinary circumstances of life, does not need to interrupt or change her daily occupations in the least during her menstrual periods. Indeed, instead of feeling literally "unwell," she ought to experience a gentle stimulation, reinvigoration, increased ambition and a sustaining courage, similar to that experienced by women of healthy body and normal mind during a welcome pregnancy. This statement may surprise many of my readers; but please notice that I speak of perfectly healthy women, not of the average modern female.

Abnormal Menstruation.

The average physical and mental states and experiences of the vast majority of civilized women during menstruation indicate a sad departure from ideal physiological conditions. This lapse from the normal standard is the result of manifold violations of natural law extending back, probably, through thousands of generations. It has come about as a result of centuries of bad habits; it is a consequence of unhygienic eating and drinking, of debilitating sedentary life, of overwork and useless worry, of unhealthful ways of sleeping, dressing and exercising, of various sexual abuses and bad mental practices,—of conduct that is born of indolence,

avarice, pride, vanity, apishness and kindred sinful follies. *Amenorrhœa*, or deficient menstruation, *Dysmenorrhœa*, or painful menstruation and *Menorrhagia*, or excessive flowing, are the most common disorders of this function.

There surely is something wrong either with the anatomical structure or with the habits of a woman who suffers much discomfort of mind or body because of the menstrual function. The causes of discomfort and disease should, if possible, be found and removed without delay. If a woman is not herself capable of discovering and removing the causes of her suffering, she should consult a competent physician and disclose all the facts bearing on the condition; for it must be remembered that only through a removal of causes may one hope to avoid the continuance of their natural effects. "If thou doest not well, sin [or ignorance] lieth at the door."

The chief causes of defective menstruation are:

1. Sedentary life, with insufficient exercise and a deficiency of pure air.

2. Unhealthful dietetic habits, particularly the habit of eating highly seasoned foods, ices, confectionery, etc., and drinking alcoholic liquors, tea, coffee, chocolate and other stimulating or exciting beverages.

3. Unhealthful dress, especially that which interferes with freedom of muscular action and with

the free circulation of the blood. Corsets, snug waist-bands, and the hanging of heavy clothing from the hips seriously injure all who indulge in them.

4. Social excitement, with late hours and insufficient sleep.

5. Thrilling love stories, tales of crimes and casualties, and all works of fiction which unduly stir the emotions and irritate the nerves.

6. Unnatural excitation or excessive use of the sexual organs. Sexual abuses and excesses undermine, debilitate, disease and kill thousands of our women annually. Abnormally amorous, selfish and brutal husbands are prolific causes of sickly wives.

7. The employment of unnatural means for preventing pregnancy.

Through varying combinations of such forces as are above named, many women become the victims of disordered menstruation, as well as the subjects of other ailments too numerous to mention and too complex to describe. It is generally true that if we remove causes their effects cease; but it often happens that reformation is not undertaken before the effects of error have passed beyond the limits of nature's power to correct. In such cases science and art should be invoked, at the hands of competent and honest physicians or surgeons.

Fortunately, it often happens that wise practitioners of the healing art may do much to correct

acquired abnormal conditions, so that nature shall be able to restore the organs and their functions to something like a normal standard. But it also often happens that morbid conditions and habits have been established so long, and have become so firmly fixed, that neither nature nor art can restore a healthful condition. Happy indeed are they who are wise before it is too late.

Disorders of menstruation are often cured by pregnancy;—particularly when the habits of life are so directed during the months of gestation and the following months of lactation and nursing that the processes can have a natural and undisturbed history.

V

LOVE, COURTSHIPS AND ENGAGEMENTS

THE kind of love that is marriageable has been so fully defined and described in Chapter I., that it is unnecessary to consider it with any great degree of fullness here. We have seen that love is a complex, powerful and delicate sentiment, having its roots both in the physical and in the mental natures of mankind. It is natural for all normal human beings to love some one of the opposite sex, and to love that one with a peculiar sentiment and intensity that does not characterize ordinary affection. The love of the genuine lover differs from that which exists between parents and children, or that witnessed between friends and associates, as much as poetry differs from prose, or music from social conversation.

We respect some persons, we revere others, we feel sympathetic and kindly toward many, we greatly desire the approval of every one, we find some persons more beautiful and attractive than others; but for the one we truly *love* we entertain at once the highest respect, the deepest reverence, the most tender kindness and the most intense sympathy; and our keenest approbativeness is ex-

perienced in our relations to that one. In that one we see the heights and depths of real beauty and genuine purity; toward that one we are peculiarly and irresistibly attracted, as iron is drawn to a magnet. We enjoy not only the friendship but the occasional companionship of many; but we want the exclusive possession and the complete confidence for all time of the one we truly love. But few persons pass the age of puberty and reach complete nubility without being peculiarly smitten, more or less forcibly, by the charms of at least one of the opposite sex. It is very easy to "fall in love"; indeed most people find it very difficult to avoid it; for many, avoidance is absolutely impossible. And, surely, no one should wish to escape the experiences of genuine love. It is evident that love, marriage and race perpetuation were "ordained from the foundation of the world."

"All thoughts, all passions, all delights,
Whatever stirs this mortal frame,
All are but ministers of Love,
And feed his sacred flame."

And yet there are those who tell us that this is true only of woman; that a man is not thus absorbed by it or dependent upon it. Madame de Staal declares that "love is only an episode with man, while with woman it is the whole history of life." Dr. Napheys evidently accepts this teaching as true, for, in his "Physical Life of Woman," he

says :—"Love is one thing to a woman, another thing to a man. A thousand distractions divert man. Fame, riches, power, pleasure, all struggle in his bosom to displace the sentiment of love. They are its rivals, not rarely its masters. But woman knows no such distractions. One passion only sits enthroned in her bosom; one only idol is enshrined in her heart, knowing no rival, no successor. This passion is love! this idol is its object. This is not fancy, not rhetoric; it is the language of cold and exact science, pronounced from the chair of history, from the bureau of the statistician, from the dissecting table of the anatomist. This deep, all-absorbing, single, wondrous love of woman, is something that man cannot understand. This sea of unfathomed depth is to him a mystery. The shallow mind sees of it nothing but the rippling waves, the unstable foam-crests dashing hither and thither, the playful ripples of the surface, and, blind to the still and measureless waters beneath, calls woman capricious and uncertain. But the thinker and seer, undeceived by such externals, knows that beneath this seeming change is stability unequalled in the stronger sex, a power of will to which man is a stranger, a devotion and purpose which strike him with undefined awe."

Such words as I have quoted above sound very well to those who have never questioned super-

ficial appearances, nor thought outside of inherited customs; indeed, such sentiment is very pretty to the minds of the thoughtless. But it is little more than fancy, froth and florid rhetoric; it is *not* the teaching of history; it is *not* science; it is *not* based on reliable statistics; and the dissecting table of the anatomist can tell us nothing at all regarding it.

There is a great amount of similar foolish sentiment published regarding both men and women. It is true that there are marked differences, physically and mentally, between individuals of the two sexes; but the differences are not so radical and divergent as many would have us believe. Much that is declared to be "natural" is but the temporary result of accident, convenience, prejudice, fashion, custom, etc., and has no basis in anatomy, physiology, psychology or general utility.

We are told that it is natural for females to dress more conspicuously and tastefully than males are inclined to do. This is not true. Almost without exception in the higher classes of animal life the males are more ornate, more conspicuous and more ostentatious than the females. Amongst savage and barbarous peoples the same fact is evident. The selfishness, lust and avarice of civilized man have brought about an unfortunate suspension of natural tendencies, establishing customs so common and persistent that superficial people regard them as expressions of eternal law. Men first be-

gan to groom and dress and decorate their mistresses for their own sensual gratification,—for the purpose of pleasing their licentious eyes and intensifying their lustful passions. Women, who for centuries have been subjugated and dependent, spurned and abused—except when they could manage to charm at sight, and thus escape hardships—began to cultivate the weakness of men by the display of striking and "fetching" attire. Prostitution, in its various degrees and forms, is the real mother of many of our customs, particularly of woman's habit of wearing showy and suggestive dress. Rapidly changing fashions in gaudy female attire are effectively used, not only by professional prostitutes, for catching their patrons, but by more respectable women, for the purpose of catching beaux and husbands. Let us not insult *nature* by charging her with thus leading her children astray.

Many members of the race have tastes, habits and customs that are not natural; they are acquired or artificial, and many of them are positively degrading. Notice the narcotic poison habit, for example. Witness the thousands of slaves to alcoholic liquor, opium, tobacco, hasheesh, chloral, cocaine and other kindred poisons. Let us not call such tastes and habits *natural.*

For centuries it has been customary for human males to compliment and flatter their females. Custom now makes it the polite and proper thing

to do. Women have come to expect from men a large amount of flattery,—though they want it called "recognition," "appreciation," "compliment," etc. It is the sop which the "lords of creation" hold out to the "weaker sex" as a substitute for that equality of rights and duties which a majority of men are yet disposed to deny to women,—and which, unfortunately, a majority of women are too timid or too stupid to demand. If they can only be called "the fair sex," "our better halves," "angels," "doves," "the sweetest creatures on earth" and kindred endearing terms, and can have an abundance of special *privileges* dished up to them, drenched in a gravy of "taffy," instead of natural and beneficent *rights* and *opportunities;* if they can be excused from certain duties and hardships, petted, courted and entertained, then many of them, alas, like slaves the world over, are contented with their lot and call it "natural." Fortunately not all women thus believe or act.

Not only special virtues, but also peculiar weaknesses, are erroneously attributed to women as their almost exclusive inheritance and "natural" disposition, because of sex. Only when we carefully discard many of the "traditions of the elders" and "old wives' fables" regarding the matter of love, —as, for example, that it differs radically and peculiarly according to sex; only when we unload a blinding lot of superstitions and falsehoods, shall

we be able to see and accept the truth. Some one has said, "Everybody, male or female, is essentially male and female." It is true that there are some marked differences resulting from the facts of sex: For example, it is certain that most men are naturally more amorous than most women, and therefore in more danger of lusting after the flesh. It is true that, muscularly, as a rule, men are naturally stronger than women. This fact shows us a reason for the further truth that men are naturally the providers for and protectors of the home. It is true also that amongst enlightened people, in our present stage of civilization, many men are absorbingly devoted to business, and have not a great amount of time for nursing the sentimental side of love. But it is *not* true that women naturally love more profoundly and tenaciously than men; they are not, *naturally*, purer in heart, more chaste, more constant, more trustworthy than men; it is not true that, "he cannot understand her deep, all-absorbing, single, wondrous love." I insist that men *naturally* can and do love as purely, as deeply, as absorbingly, as wondrously as women. Give to each sex the same environment and equal obligations, social, legal and commercial; give them the same or equivalent occupations and duties; hold each to the same degree and kind of social and moral accountability, and we shall see that, while they naturally differ somewhat in tastes, impulses

and judgments, neither is the superior of the other in constancy of love, in depth of devotion, in purity of heart or in chastity of conduct. Our present conditions and customs are so artificial that it is difficult to discover just what is natural. If "society" were to take down the safeguards which have been established to protect the virtue and direct the conduct of woman; if we were to punish the *man* for infidelity as surely, promptly and fiercely as we now "stone the *woman*" for offences against virtue; if we were to have the same code of morals for each—both theoretically and practically—we may rest assured that female prostitutes, already so sadly numerous, would soon be as abundant as male libertines; because the changed customs would serve to increase the number of the former, while they would as assuredly thin the ranks of the latter. I am aware that such statements will surprise many of the readers of this chapter,—and I doubt not that they will arouse the ire of some who have not honestly and intelligently investigated this matter; but it is time for us to candidly and seriously face the facts and learn the truth. Humanity cannot be benefited by concealing great truths and allowing society to push forward in a glittering halo of delusion. While, as I have already stated, it is true that, because of sex, there are some important differences in the natural dispositions and tendencies of males and females,

we cannot justly claim that, by nature, one sex is superior to the other in intelligence, honesty or virtue. Nor are their natural tastes so divergent that "neither can understand the other." Males and females, as a whole, love with equal sincerity, devotion and strength. Individuals, independent of sex, differ exceedingly in the intensity and tenacity of their power to love. Some girls are flirts; so are some boys. Some young women fall desperately in love at first sight; so do some young men. Some women are fickle and false; so are some men. Some women love desperately once, but can never really love a second time; the same is true of some men. So far as we can determine, approbativeness, ambition, pride, jealousy, benevolence, purity, etc., are as natural to one sex as to the other.

Most of the conspicuous differences which may seem to be the natural outgrowth of sex are the result of accident, or of habits and conventionalities that have come about largely from other influences than what we are pleased to call "natural." There is no *natural* reason why men should court and propose, and women be expected simply to accept or reject. The reverse is the custom with many animals, and with some tribes of mankind; and it has been pursued in many individual cases amongst civilized men. The time may come—and many thoughtful people believe it ought to come—when woman shall habitually take the in-

itiative, and man shall be the one to accept or reject. There are several good reasons for believing that in some respects a change would be an improvement. The subject is a debatable one. At least, it is highly desirable that civilized and intelligent women shall have a better chance to select and secure proper conjugal mates.

The Manifestations of Love.

True love between man and woman may manifest itself suddenly, forcefully and almost simultaneously in the consciousness of each. Doubtless many couples mutually "fall in love at first sight." On the other hand, genuine love may be a matter of slow growth, requiring months to unfold and years to mature. Some of the most delightful marriage unions known have resulted from a slowly developing love. Some persons are very susceptible to the charms of physical beauty or to the attractions of character, and immediately surrender to them when opportunity offers. Others are slow to receive impressions, distrustful of appearances and cautious in all that pertains to so important a matter. Many cases of genuine love are characterized by a wealth of sentiment, affectionate demonstration and abounding joy—a sentiment which finds its appropriate atmosphere in moonlight, its best expression in poetry and music, and is accompanied by a lightness of heart amount-

ing even to gayety and ecstasy. Other cases are characterized by deep seriousness and gravity of procedure, the parties clearly seeing and deeply feeling that most significant and important relations and experiences are involved. But even in the most serious cases the emotions are exalted, the imagination is given wings and the feelings, though joyous, suggest thoughtfulness and stimulate dignity; life seems not only already enlarged, but likely to reach out and include most delightful experiences—paralleled always by serious responsibilities.

The comparatively thoughtless and the superficially gay see in love nothing but sunshine and hopefulness; they cannot understand why others take it so seriously, and perhaps so hesitatingly. On the other hand, the thoughtful wonder at the want of consideration and the unquestioning assurance of the light of heart—and of head. Love is of all shades and grades and, like religion, cannot be understood, experienced or expressed by all alike.

Romantic Love.

There is an interesting species of sentiment,—a sort of spurious or fungous "love," that is characterized largely by romance. It is an imaginative, idealized, extravagant affair, and is exhibited chiefly by vealy youth while in the chewing-gum

and chocolate-drop period. This sort of "love" is not even closely related to that true and abiding affection which has a combined physiological and mental basis. Fortunately, romantic infatuation seldom leads to marriage. It deals principally with "the wooings and cooings and sonnets" which are on the borders of love-land, but not with the impulses that spring from the true sources of love. In such cases the impulse dies with the decay of the romantic sentiment.

Genuine Love.

It is supremely important that all young people who contemplate marriage should be sure that the proposed union is based upon a love and adaptation that will insure continued devotion and stand the stress and strain of practical life. It is of the greatest moment that all who think themselves in love should study the case carefully and make sure that it is not chiefly carnal lust or a desire for romance that is stirring them to the depths. There are men and women who intentionally but surely arouse a strong undercurrent of amorousness in each other whenever they meet. They may have no great admiration for each other's form, features or character; they may entertain for each other no real respect; they may feel no special interest in each other's welfare; but they are curiously attracted and they desire each other's

companionship because of the sexual stimulus and general—though temporary—animation that association, through reflex influences, brings to them. Sensuality is so largely the basis of such an attachment that we cannot call it love. Lust is the more appropriate term, and lust never justifies entering the sacred portals of marriage.

And yet we must remember that sexuality is the basis of all genuine conjugal love, and that race perpetuation is the reason for sexuality. Says Dr. Scott:—"The reason for the existence of love, biologically, is simply to bring about the union of two minute cells—the spermatozoon and the ovum—all other charms and fascinations, which are associated in our minds as belonging to the domain of love, centering in this one deep and natural source." Dr. Maudsley as truly says, "Were man to be robbed of the instinct of procreation and all that arises from it, mentally, nearly all poetry and, perhaps, the entire moral sense, as well, would be torn from his life."

Normal sexual development and sex instincts compel men and women to love each other. They cannot help it. The same instinct incites them to join in wedlock; it prompts them to establish homes; it leads them to provide for anticipated children. True love is always sexual in its inception and inspiration, but it is not entirely sensual in its promptings or exhibitions. Sensuality springs

from, or belongs to, the physical plane; while sexuality, in its fullness, is also mental and spiritual in nature.

There are certain physical, mental and social adaptations which are essential to a genuine and abiding love.[1] These may be revealed through a wise

Courtship.

In the aggregate many cases of "love at first sight," with almost an immediate marriage, have proven entirely harmonious; but such spontaneous and rapid alliances are comparatively rare,—and more rarely satisfactory. As a rule, it is much wiser for young couples, even though they may feel irresistibly drawn toward each other, to meet many times under various circumstances before concluding that they are really so completely in love with each other that the only reasonable thing for them to do is to marry. Frequent meetings, with opportunities for a careful study of each other's tastes and peculiarities, the inevitable friction of mind with mind in repeated conversations, and such disclosures of principles, desires and habits as will inevitably result from repeated association and increased knowledge of each other's ambitions and deepest longings,—in short, experience in each other's society,—ought in time to satisfy all candid

[1] See Chapter II.

and rational couples regarding fitness for a permanent union of their most sacred and delicate life interests. Such experimental association is called *courtship*.

The occasional accidental or prearranged meetings of a couple deeply interested in each other and dreaming of love, the walks and rides taken together, the public gatherings attended in each other's company all contribute not only to an increased knowledge of each other's character, but also tend to harmonize and blend their tastes, principles and purposes. A rational courtship is a large factor in one's real edu ation, whether it eventuates in marriage or in a con iction that they are not intended for each other. As for a man, in the language of Tennyson,

> "Indeed I know
> Of no more subtle master under heaven
> Than is the maiden passion for a maid,
> Not only to keep down the base in man
> But to teach high thought and amiable words
> And courtliness and the desire of fame
> And love of truth and all that makes a man."

In the language of Thorold, "For a woman, love stirs and enlarges and ripens the whole nature; and is at once her true career and her unspoken delight and her tender secret and her best safeguard and her highest dignity. So essential is it to her, as part of her experience, that never to have been

in love seems to many so strange a barrenness of spirit, that they must needs fancy they have; or that, this failing them, they will give their heart's worship to some ideal hero. So good and wholesome is it for them, that even if it comes to naught, with circumstances of apparent fickleness or unavoidable mortification, ask her if she would have preferred that nothing of it should have happened, and the chances are she will be glad not to have missed it, notwithstanding its pain and sadness, so much it taught her then, so much it shows her now. Let it be added, much grave protest to the contrary notwithstanding, that the faculty of love in human nature can stand a good many frosts and still blossom again and bring forth much fruit."

But real courtships should not be protracted; as a rule, they ought not to be continued more than a year. In many cases a few months will cover all the time that can profitably, or even safely, be spent in deciding the question of adaptation. That matter settled, affirmatively, whether in a short time or after years of study, engagements should be prompt and definite; and in most cases marriage should not be very long delayed. Rarely indeed should one who is not yet old enough to marry permit himself or herself to "fall in love" and "get engaged." Impulsive and inexperienced youths can well afford to wait till they can study

life a little, get their bearings and demonstrate their ability to procure and maintain a home.

Flirting and Fondling.

The period of courtship needs most careful guarding against insincerity, deception and flirtation. It is worse than downright meanness for young people to trifle with each other in matters of such importance as love and marriage. A flirt, male or female, is worse than an ordinary thief. Flirting is mental adultery; it is a foe to morality. During the period of courtship young people need to be guarded against undue intimacy of association. The tendency with lovers, both genuine and spurious, is to indulge in close bodily contact and physical expressions of endearment. For this purpose they wish to be much by themselves, entirely unobserved. It is a dangerous practice, and parents and guardians who intelligently consider the best interests of their children and protégés will not allow habitual and protracted seclusion on the part of young couples during this sentimental, impressible and important age. No girl or young woman should permit an admirer to spend much time with her where no other human eye can see. She never should allow him to embrace and kiss her or fondly hold and press her hand or toy with any portion of her body. She should not permit herself to sit on his lap or nestle closely against

him in the seductive hammock, the convenient carriage or on the tempting sofa. Such intimacy between the young endangers, to some extent, not only their physical and mental development, but their moral character as well. Through such conduct during the years of adolescence, sexuality is almost certain to be overstimulated, amorousness unduly cultivated and lust developed and made chronic. Indeed virtue and chastity are seriously endangered by excessively intimate association.

But, even though sexual passion be not unduly aroused, and though both of them, so far as "the real act" is concerned, remain entirely virtuous, it is a sad fact that by undue familiarity the delicate bloom of purity is brushed from the cheek of character; the young woman, though she remain a virgin, is soiled and mussed by overmuch handling; she becomes "shop-worn" or "second-hand goods" and, by the world's best judges, is invoiced at a discount. Depreciation in value inevitably results from such demoralizing association.

Let every young woman, in her relations to every man, always conduct herself as if it were certain that the relation is but transient, and that by and by she is to become the wife of some other man,—a man so noble and true that he can accept in a wife nothing short of chastity of body and purity of mind and heart, together with an unstained and unclouded record. Let every young

man conduct himself toward every young woman as he would have other men conduct themselves toward the one who some day is to become his wife. Intelligent and true *love* is exacting regarding the history of the one to whom so much that is sacred is entrusted for life. Indiscretion easily soils the character, and imperceptibly leads to sin.

A courtship that is characterized by genuine dignity, by ingenuous frankness, by reasonable caution and reserve—without prudishness or unreasonable distrust—and by practical good sense, mingled with a moderate amount of sentiment, is one of the most delightful and useful experiences of one's life. It is an important factor in one's real education.

Engagements.

Let no couple feel absolutely certain that their engagement, though made in all sincerity, is sure to be followed by marriage. "There is many a slip 'twixt the cup and the lip." For this reason, as well as for many others, the fact that a couple is engaged does not justify extreme intimacy or indelicacy of conduct. A betrothal grants no license for such freedom of association as will arouse lustful passions and lead to unbecoming behavior, or to undue haste for the marriage ceremony. Of course, after the proposal and acceptance, and after definite and irrevocable mutual pledges are made,

there will be a frankness and mutual confidence that would have been persumptuous and indelicate before; but a good degree of dignity and modest reserve is still in order. Those who do not deport themselves discreetly during the ante-nuptial days will be likely to commit excesses and develop perversions after marriage. From the first dawn of real love to the sunset of married life, intelligent and respectful self-control should characterize all association. Betrothed couples should refrain from protracted hugging, kissing and fondling, carefully reserving such indulgences till both divine and human law shall have formally given each to the other "for better or for worse," till death shall decree a separation.

Every young man should understand that the fact that he is engaged to a young woman does not necessarily give him the freedom of her parents' home. He is not to feel at liberty to visit her at any hour of the day and just as often as he pleases, regardless of the convenience, tastes and wishes of her parents. He has no business to assume that he is welcome to her home every evening, and privileged to stay long after other members of the family have retired. An ardent but indiscreet lover may easily make a nuisance of himself in the house of his prospective father-in-law. His enthusiasm is not always fully shared even by the young members of the family into which he expects

to marry, and he can well afford to exercise a little consideration in the matter of his visits. Even though the family with which he expects to become connected may admire his devotion and share in his enthusiasm, he still needs to be so considerate that in case the engagement shall unexpectedly be broken off, mutual confidence and respect shall still continue. It is easy, but it is not wise, to overdo the matter of devotion to one's "intended."

And the young woman in the case should clearly understand that her affianced is not to be her slave. He is not to be expected to devote every evening to her desires. He is still a part of the great world outside of her horizon, and has duties which she should not question or interrupt. It is sometimes easy for betrothed couples to be unreasonably exacting of each other; sensitiveness, jealousy, distrust and suspicion not infrequently creep in and sow the seeds of discord. If such experiences become at all common or serious, the engagement would better be cancelled as quietly and painlessly as possible; for a couple that has serious misunderstandings before marriage is almost certain to do an unendurable amount of quarrelling after taking on the connubial yoke. A married life that is likely to savor of the realms of Satan should be carefully avoided, though the breaking of an engagement may be extremely sad and humiliating.

Ordinarily, but a few months should intervene

between an engagement and the wedding; and the visiting of those months should be conspicuously characterized by the consideration of business, social and religious matters and by plans for the wedding and the home-making. This is a period during which general good sense, business capacity and domestic ability ought to develop and take shape. The young woman should now review and perfect her practical knowledge of housekeeping, sewing, etc., and the young man should perfect himself in matters pertaining to success in business and the maintaining of a home. People who cannot brace up, banish indolence and bad habits and do their level best at this period of life will be likely to become slipshod, unsuccessful and unhappy. Each day during the courtship and engagement periods should be regarded as a sacred day.

Acquaintance should be well ripened, understandings well settled and confidences thoroughly established before the wedding day. As a rule not more than a year should intervene between the engagement and marriage. Protracted engagements are apt to be both physically and mentally unhealthful.

VI

WEDDINGS AND WEDDING JOURNEYS

The Wedding.

WHAT anticipations, what experiences, what memories—and sometimes what regrets—cluster about the wedding day, the marriage ceremony or the wedding journey. So long as humanity shall continue to marry and give in marriage so long will preparation for the wedding, experiences at the wedding and reflections regarding the wedding be of intense interest. Volumes have been written on the subject, but more and better volumes should follow, till more of good sense and less of unfortunate custom shall prevail. Marriage ceremonies and the celebrations that follow differ strikingly with different peoples, and have undergone great changes during the evolution of civilization.

The two greatest events incident to each one's earthly life—*birth* and *death*—come unsolicited and without consulting our wishes regarding the time, place or circumstances; but *marriage*, the one profoundly momentous event between birth and death, waits for each of us to fix the time and place—if we elect to have it occur at all; and the general circum-

stances also may be largely determined by ourselves.

To marry or not to marry,—that is a most serious question; but having settled it, and settled it affirmatively, as a large majority of mankind do, the queries next in order are, *when? where?* and *how?* Of course, the mutual convenience of all the parties who have a right to be deeply interested in it should be consulted on all three of those points. Usually, in the United States, the bride is permitted to have the larger influence in deciding such matters. Clearly, whatever preference the groom may have as to the approximate time, the exact date should be determined by the bride. There are several reasons for this; in the first place, it is not best for her to marry either just before or during menstruation; it is also usually better for her not to marry immediately following a menstrual period. About ten or twelve days after the cessation of a flow is the most opportune time for most women to enter wedlock, as they thereby avoid the shock and strain incident to sexual excitements and delicate revelations at a time when it would be most likely to disturb the regularity and integrity of menstruation. Most brides are also anxious not to become pregnant immediately after marriage. Fortunately for such, there is comparatively little probability that conception will occur from sexual congress that is indulged during the latter part of

the interval between the menses. A woman also naturally desires that her husband shall not get his first intimate knowledge of her person and charms whilst her peculiar periodical function is in evidence. She much prefers to be in her sweetest and best condition, physically and mentally, during the first days of married life, when impressions are so easily and indelibly stamped upon the mind.

It is probable that the bride will have a preference for the date of her marriage for reasons other than those suggested by her personal monthly calendar. The season of the year, the day of the week and even the hour of the day when the ceremony shall take place may be important, because the conditions and convenience of the household she is to leave need to be carefully considered. If a wedding for a large number of guests is to be made, the old home may need to be repainted, decorated and partially refurnished, and this usually takes time. The bride's trousseau must also be prepared and this may require many weeks, or even months. And then there is the making or collecting of the many little, but necessary, things for furnishing the new home. Do not be too impatient, young man; *you* may find it convenient to get ready on a week's notice, but *she* may need a year or more. If she loves you as thoroughly as you think she does, she will make all reasonable haste and will doubtless announce as early an hour

as it is wise for her to select. You may, perhaps appropriately, argue the case mildly and exercise a gentle influence, but do not urge matters overmuch. It is a great misfortune for a couple to enter upon married life with either party physically, mentally, morally or financially unprepared to meet the various obligations which matrimony imposes.

But whether fully prepared or not, the time is finally set and—so slowly, yet so rapidly—the wedding day finally arrives.

Fashionable Weddings.

If I could have the privilege of making the fashions and establishing the customs of the civilized world, there would be no "swell" weddings, no large or showy wedding parties, no elaborate wedding receptions; indeed, there would be but few *public* weddings. But at present, established customs suggest them, social leaders advise them, business interests urge them, the brides—or more likely the brides' mothers—usually insist on them, and so the world has them. If a bride is particularly proud of her "catch," she may feel that marriage would be but little better than a failure if she did not have "a nice wedding," by means of which to advertise her good luck. Mary and Martha and Dorothy each had a big wedding, and so Maude feels that she must have a grand display also. Of course the prospective husband, what-

ever his tastes and preferences, must not oppose the prospective wife and mother-in-law at this point; so he smilingly and, perhaps, cheerfully assents.

This whole business of getting married is often a serious and perplexing matter. How would the bride get any presents worth while if she did not have a large wedding and invite all the rich friends and acquaintances of the family? Her parents, her brothers, her sisters and she herself have been obliged to make many wedding presents to others; why is not this a good chance to get something back? So scores, or perhaps hundreds, of invitations are sent out, there is much gossipy talk, reports and prophecies of the stunning toilettes that will be displayed on the occasion are circulated, a large amount of practical advertising is ingeniously done—and in due time the wedding is celebrated.

Yes, my dear Mr. Bridegroom, a large public wedding often seems to be practically necessary; it insures an elegant wardrobe for your bride, the coveted presents for both of you, the newspaper advertising, the social gossip and the general furore which so many morbidly crave, and which custom seems to demand. Whatever your personal judgment, you will probably submit with all the cheerfulness and grace you can command,—just as thousands before your time have done and just as thousands yet unborn will surely do.

But, notwithstanding custom and in spite of pride and vanity, the most of us know that good taste, good sense, modesty and delicacy—not to say decency—still protest, both on moral and on hygienic grounds, against such extravagant ostentation, social excess, practical blackmailing, giddy glamour and general dissipation as characterize most fashionable weddings. Far better would it be for a large majority of couples to use for other purposes the money that the wedding costs; far better for most brides to avoid the excitement and anxiety necessitated by the large wedding, with its publicity and conventionalities; far better to celebrate the sacred ceremony quietly and modestly in the accustomed church or in the dear old home, accompanied by only a few choice friends. It is to be hoped that good taste and good sense will make headway against the vanity, pomp, parade, expense and unfortunate influences of swell weddings, with their newspaper descriptions of the elegant wardrobe of the bride, the elaborate toilettes worn by the guests, the floral decorations of the home or church, the array of presents, the "extended wedding journey to be taken,"—etc., etc. *ad nauseam*. Such public displays are simply barbarous,—although of course they are not so regarded by thoughtless people who are accustomed to them. We Americans are too much given to garish display and notoriety-seeking. Even the

birth-couch is often made the occasion for public parades of joy; and the death-chamber is made to feed the flame of ostentatious grief, through the medium of public gossips, "society papers" and the daily press.

An English View.

Evidently such objectionable customs are not confined to the United States. From a most charming little book, "On Marriage," by Anthony W. Thorold, D. D., late Bishop of Winchester, I quote a few lines which indicate that "Our English Cousins" are not entirely destitute of vanity, or strangers to display:—"As to the wedding itself, and the best way of getting over it, men have their views, very clear and very hopeless. Women, too, have theirs, and they triumph. But it is soon over, and then the satisfaction and rest! A man would vastly prefer to come quietly to the church in travelling clothes, meet his bride, also arrayed in hers (and how much better she always looks when dressed to go away, than white and ghastly in her glittering brocade in church!), with just enough friends for sympathy, and not enough for fussiness; and then, when it is done, to get into a brougham and drive to the station. Clearly, however, general society will never stand this, and for one reason out of many, that it would be robbing womankind generally of a public occasion full

of manifold, if inexplicable, satisfaction in all that chiefly touches their claims and affects their dignity; to the bride in particular it would, on the day of her life's victory, forfeit the glory of her coronation. So the great day comes, with all its paraphernalia and excitement, its wasteful expenditure, and its intense fatigue. The carriages drive briskly to church; over the young couple, round whose dawning life all kindly interests cluster, benediction and prayer go up to God Most High; there is the withdrawal into the vestry for the first congratulations, and the going home for the second. A tedious interval is not inaptly passed in the modern and slightly vulgar fashion of exhibiting the presents; and after a meal, in which there is usually an odd mixture of smiles and tears, feeble jokes, heavy compliments, the partaking of indigestible food, when it is too early to have an appetite, and the making of congratulatory orations, in which the speakers are heartily applauded for being so kind as to sit down—the sacrifice to conventionalism is over, and, with the best day wasted, the bridegroom carries off his spoil."

Signs of Improvement.

There are signs that better fashions are in store for future generations, both in Europe and in America; but it is to be hoped that improvements in marriage customs may be ushered in more

rapidly than they have been pushed along in the past. There is still much pioneering to be done in efforts at reforming social habits with a view to bringing them nearer to Christian standards.

It is best for most couples to let economy, simplicity and modesty characterize their entrance upon married life. I have never known a man or a woman who, a year after a quiet marriage, regretted having elected a simple and unostentatious wedding. On the other hand, there are thousands who look back upon the "swell wedding" with painful regrets.

The Wedding Journey.

The best way to take a "wedding journey" is —not to take it at all. Of course I would not discourage a short and easy trip, requiring but two or three days of time, and but little expense; but, so far as an extended journey is concerned, it is better to delay it at least till a few months after the wedding. During that time the husband and wife, now fully united in interests, more harmonized in tastes and accustomed to a frankness of opinion that is impossible before marriage, can plan such a journey as they shall agree is practical and best for both of them. A young man just before his marriage is apt to have extravagant notions regarding an appropriate wedding journey; he is inclined to excess and extravagance, and he does not want his

bride to think him small or stingy. And the young woman in the case is usually reluctant to advise in so delicate a matter. So it often happens that an elaborate, expensive and fatiguing journey is entered upon—and enjoyed in a measure, it is true,—but it is likely to be regretted more or less deeply during subsequent years. There are several reasons for pursuing the course above recommended. In the first place, the joys which result from experiencing the full possession of each other and the satisfaction growing out of the novel and intimate association offered by marriage, will afford abundant delight for some months. The experiences of "the honeymoon" ought to be enough in themselves to fill one's cup of happiness to the brim. The incidents of an elaborate journey furnish such an excess of entertainment and pleasure that there is danger of physical and mental reaction, leading even to feelings of surfeit and discontent.

The new lines of knowledge to be gained and the special acquaintanceships to be formed within the portals of marriage should be enough to fill the mind and heart for some time. During those delightful but trying days, the wife particularly should be spared the necessity of responding to the demands of travel, with its irregular habits, its visiting, its sight-seeing and the various criticisms and exactions of public custom regarding the dress and personal behavior of a bride. A few days of quiet

life, in some retired country place, restful mountain retreat or unfrequented seaside nook, is a rational substitute for the extended journey which so many think they ought to take. Let me emphasize the opinion that, as a rule, to which the exceptions will be rare, the first two or three months after marriage should be passed as quietly and restfully as possible. The hurry and fatigue of travel and sight-seeing, added to the labor and fatigue resulting from the preparations for marriage, have not only proved burdensome, but have ruined the health and sacrificed the happiness of thousands of women who might have enjoyed a life of health and usefulness had not their powers been wrecked by various excesses and abuses immediately following marriage. The average bride is so nearly "tired out" by the excitement incident to getting ready for and entering upon marriage that she needs all the recuperative rest that is practicable immediately after the wedding.

Several months of quiet home life will furnish an excellent opportunity to plan a reasonable and delightful journey, long or short, protracted or brief, as circumstances shall dictate. It is far better to take a simple, restful trip each year during a decade, than to take a long and expensive journey as an immediate adjunct of the wedding, and then, during the next ten years, feel too poor to take more than an occasional holiday outing.

VII

PHYSIOLOGICAL MARRIAGE, OR LOVE'S CONSUMMATION

WHEN a man and a woman have been pronounced husband and wife, by a clergyman or other officer duly authorized to perform the marriage ceremony, they are *legally married;* but they are not *physiologically married* until the union has been sexually "consummated." In many cases this consummation of marriage is one of the most delicate and trying events in a woman's history; and many men also have found it one of the most delicate and important events in their own lives. Most men have such strength of sexual desire, and most women—though they may not be amorous—are so sympathetic and obliging, that the consummation is quite apt to follow closely upon the heels of legal marriage. Within a few days, and in some cases within a few hours, from the time a woman becomes a legal wife, she surrenders to her husband that priceless jewel, her virginity, and becomes a wife, physically as well as legally.

Many women enter marriage sadly ignorant of the sexual nature of men, and also, perhaps, ignorant of their own sexual nature. They are

therefore unprepared for, if not indeed shocked by, what may seem to them exhibitions of gross animalism. We are glad to believe that vexing and regretful experiences in connection with the consummation of love are comparatively rare. Fortunately, a majority of civilized men are reasonably considerate and sufficiently intelligent to deal wisely with the impulses which spring from sexuality.

But perhaps a majority of women and a considerable minority of men in civilized countries find that their limited practical knowledge of such matters, combined with instinctive modesty and natural sensitiveness, renders the first experience in sexual congress somewhat embarrassing. However well acquainted a couple may have become through a protracted courtship before marriage, it is rare indeed that sexual matters have been discussed, or even referred to, before the wedding ceremony; but as soon as the civil law has made them husband and wife, and they have begun to occupy the same room and the same bed, so soon their sexual impulses inevitably receive that attention which, as a rule, promptly leads to a mutual understanding and to reciprocal marital relations.

Now is the time for the husband to show himself *a man*, instead of a selfish sensualist or a careless and ungovernable brute. If he has intelligence and tact, he will find natural and easy ways to introduce the subject of sex significance and sexual

relations. If the wife be timid, the husband will promptly assure her that her sensibilities are not to be shocked, that all her tastes and wishes in such matters are to be fully respected, and that she need not fear that he will take offensive liberties with her person, or exhibit undue haste in anything. He will not insist on what some have been pleased to term "marital rights"; but, rather, will cheerfully bide the time when, as a result of thoughtful appreciation, affectionate embraces, endearing caresses and general amative suggestions, her confidence and interest shall be completely established, and the consummation shall seem as natural and welcome as was the loving embrace and ardent kiss that sealed their engagement. The consummation of a genuine love should come about almost

> "As effortless as woodland nooks
> Send violets up and paint them blue."

The novelty of the situation, together with a natural curiosity to which no woman is an entire stranger, will favor an understanding and secure the establishment of a practical and pleasant sexual acquaintance.

Occasionally it may happen that both the husband and the wife are so timid, ignorant and unimaginative that for some time they will fail to consummate the marriage. Bashfulness and fear sometimes not only obscure common instincts, but con-

fuse ordinary intellects. Cases of long delay are comparatively rare; and yet most physicians of experience have met them in considerable numbers. Doubtless in many cases watchful friends have judiciously come to the rescue of a confused and hesitating pair, and have saved them from the need of a physician's advice.

Sexual Excess.

But there is not nearly so much danger that couples will fail to consummate a marriage promptly and pleasantly, as there is that they will indulge excessively in erotic excitement and sexual congress. If either party is strongly amorous,—and certainly if *both* are so,—it is probable that they will indulge immoderately during the first few months of married life. The situation demands caution, conscience, frankness and self-control, in addition to some knowledge of human nature, special knowledge of human physiology and an intelligent respect for the laws relating to vital force. This is no field for the indulgence of a spirit of competition and rivalry. Wisest is the one who first calls a halt on excess and sets a safe and healthful pace.

We must recognize the fact that genuine love naturally leads not only to daily intimate association, but also to much immediate personal contact and affectionate demonstration. Such association, in the case of all normal married couples, inevitably

induces desire for sexual union. This impulse occasionally becomes so strong that, having a legal right to gratify it, and being free from fear that disease or disgrace may result from the indulgence, sexual congress becomes practically certain. Prolonged, unnatural or tantalizing sexual excitation, especially if intense or frequent, is seriously debilitating. It induces a state of nervous tension which, through reflex influence, tends to derange the healthful action of the nutritive processes of the body.

Therefore, whenever one's judgment declares sexual congress unwise, the *will* should be brought to bear upon all conduct so promptly and so powerfully as to prevent aggressive sexual temptation.

But whenever an intelligent and honest judgment approves of affectionate demonstrations, with their natural sexual climax, all insincerity and artificiality should be banished and all tantalizing delay forbidden, so that mind and heart and soul shall sympathetically co-operate with the physical nature, and make of the sex act a holy sacrament.

Whenever physical sexual congress is not a mutual mental delight, a social joy and even an ennobling inspiration, as well as a physical pleasure, it will be followed by some degree of disappointment and regret. Carnal sexuality alone is degrading. While sexual congress is not intended primarily for spiritual nurture, it should be made

contributive to the healthfulness not only of the physical life, but to the mental, moral and spiritual life as well. The conduct of married couples, in the fields of sexual activity, should be only such as conscience can approve. There should be no occasion for fear during sexual congress, nor for subsequent self-reproach. It is interesting to note that, in the entire range of animal life, only human couples face each other and look into each other's eyes during sexual connection. This fact suggests that the Creator intended that mankind should make the act a social and inspirational sacrament, as well as a means of physical delight. Copulation should always be a culmination of *love*, not of *lust*.

During a sexual embrace that is characterized by pure love, each participant looks into eyes made unusually bright and lovely through the influence of amorous union. In normal embrace the increase of special and general attractiveness, on the part of each, inspires soul confidences and expressions which bring well-mated couples more fully into unison of sentiment, desire, and purpose. Bodily unions, under proper circumstances and in right conditions of mind, foster heart and soul unions which are not only sacred, but essentially spiritual and ennobling. It is not necessary to describe in detail the proper position for copulation, or the best method of procedure. In what is said elsewhere the intelligent reader will

find ample suggestion. It may, however, be well to say that any position or course of procedure that is painful to the wife should be religiously avoided. The act should be entirely free from shame, fear, pain or discomfort for either party; if it be otherwise, something is wrong—and needs correcting.

Difficulties.

Couples who find any serious trouble in a happy consummation of their marriage should promptly seek the advice of a physician. It often happens that the first attempts are unsatisfactory,—if not, indeed, disappointing and annoying failures. A premature discharge of semen is liable to occur when there is difficulty and delay in effecting sexual connection. In the case of acutely nervous and sensitive men such difficulties may be experienced repeatedly; but often they can be overcome by intelligent care and heroic will power. It may be that the hymen, or "maiden head," of the wife is so firm that it does not yield readily to the natural pressure of the male organ; possibly it is so tough as to require the services of a surgeon; this not infrequently happens; but, fortunately, the operation required is neither painful nor dangerous. Not only those who are confronted by real and serious difficulties, but those who are uncertain and anxious about the conditions they meet, should

promptly consult a competent medical adviser. Doctors are prepared to give advice in just such delicate matters, and no reputable physician ever betrays the confidence of those who consult him.

The Hymen as Evidence of Virginity.

It should be known by all who marry, that the hymen is absent quite as frequently as it is perceptibly present; indeed, in this country it seems almost to have gone out of fashion. The hot-house methods by which so many of our girls are reared, the frequent and thorough baths and rubbings they receive from infancy, the common custom of using a syringe for cleansing the vagina after menstruation, etc. either prevent the development of a distinct hymen or, more likely, destroy it after it has imperfectly formed. It often happens that a man marries, believing the old notion that a hymen is always present in virgins. Finding none in the maiden he takes to wife, he concludes that he has been deceived and defrauded. Of course such a conviction leads to much trouble. Let it therefore be clearly understood that the absence of this membrane is not even presumptive evidence of lack of chastity, because *a large percentage of marriageable and virtuous young women have no discernible hymen.* It is also well to know that the presence of a hymen is not conclusive

evidence of virginity; for, in the case of a woman with a large vagina, and having also a large opening through the hymen, sexual connection may be indulged repeatedly without entirely destroying the membrane,—the opening through it proving large enough for the penis that penetrates it.

Other difficulties that are liable to be encountered in the effort to consummate marriage are:—a comparatively small vagina, irritability or excessive sensitiveness of the parts, and fear of pain or injury. Young husbands and wives should not be alarmed by the unexpected existence of such impediments; they should simply secure medical advice, confidently expecting that matters can easily be adjusted to their satisfaction. It is well to know that if the parts be dry and rigid, thereby rendering union difficult, the application of a little olive oil or vaseline may prove very helpful.

Sexual Indulgence and Health.

A moderate amount of sexual indulgence, naturally conducted, is not perceptibly injurious to the ordinary husband or wife; indeed, it may prove decidedly beneficial; but it is difficult to determine the exact limits of moderation. People vary exceedingly in their temperaments, in vital capacity and in powers of resistance. One person would practically starve on an amount of food that would entirely satisfy the hunger of another; one might

thrive on an amount of muscular labor that would completely exhaust another; one may easily do certain kinds and amounts of mental work, or expend an amount of nerve energy, that would be entirely impossible for another. So, also, in sexual activity, an amount that would be temperate and healthful for one, would be dangerously excessive for another. One man may feel and appear debilitated through indulging once a week, or even once a month; another may indulge almost daily for several consecutive months, and neither feel nor appear particularly debilitated. These extremes are very far apart; but such differences, and all grades between them, are familiar to those who have investigated this subject. Each man must, therefore, be a law unto himself,—always remembering, of course, his wife's health and wishes in the matter. Women differ, even more than men, in the strength of sexual desire, and also in the effects resulting from sexual connection. Some women find the act not only distasteful but devitalizing. For such, frequent copulation means serious invalidism. The cause of her repugnance may be a physical defect, or the result of prejudice or fear. In the introduction to this book I have dealt somewhat fully with the fact that an individual may be vigorous in one department of functional activity, and defective in another. So many factors enter into sex problems that they are exceedingly com-

plex and difficult. I must limit myself in this chapter to the statement of a few general facts. "Who hath ears to hear let him hear."

Mental and nervous conditions exert much influence in determining the effects of sexual indulgence. If a couple is legally married, and is in full sympathy regarding sexual congress; if the act is conducted in an entirely natural manner, and without previous prolonged excitement and nerve tension; if there is no anxiety about being seen or heard by others; if there is no fear of pregnancy, and consequently no resort to precautions to avoid it; if, in each case, judgment and conscience fully approve the act, it is certain that the effects are far less likely to be injurious than they are when nerve strain, distrust, fear, regret, etc., are mingled with the actual experience. People should never indulge when they really doubt the wisdom of it. "He that eats doubting is damned if he eats." Sexual excitement should not be indulged when either party is consciously fatigued, in body or mind; nor should it be allowed to immediately precede severe effort of body or mind. Indulgence should also be avoided just before and after eating or bathing. Sexual activity exhausts vitality; hence, when one is fatigued, worried, digesting food or reacting from a bath, the vital energies are deeply engaged in important business. At such times vitality says to sexual desire: "I am otherwise

engaged." In general one should remember that only surplus vitality, or vigor flowing at high tide, should be used in sexual lines, either for conjugal gratification or with the intention of procreation. Of course each couple must adjust such matters to the condition and needs of the weaker one.

Extreme Views.

It has of late become quite the proper thing with a few well-intentioned theorists to insist that sexual congress should never be indulged except for the purpose, and with the expectation, of procreation. These good people remind us that inferior animals thus restrict their sexual relations. They also call attention to the delightful and satisfactory relations of a couple during courtship, before marriage, when there is (amongst intelligent and moral people) no physical gratification of the sexual impulse. They emphasize the fact that sexual indulgence in marriage often leads to satiety, disgust, irritability, fault-finding, vexing troubles and even to quarrels and separation. They claim that by restricting sexual indulgence to the bare requirements of intended procreation, nearly all trouble and discontent between husband and wife are avoided.

I am obliged to dissent from such teaching. It is easy to advocate ideals and still easier to invent theories; but the ideals and theories above indicated must surrender to human nature and human

experience. We cannot wisely and safely advise mankind to follow examples set by inferior animals. None of us will decline to wear clothing because inferior animals do not wrap themselves in tailor-made garments; we shall not stop cooking our food because inferior animals do not cook theirs; we shall not live in trees or caves, or sleep under the shelter of forests and rocks, because inferior animals do; we shall not give up a reasonable modesty regarding sexual relations and the exhibition of sundry other physiological activities because inferior animals feel no shame regarding marriage ceremonies; nor shall we decline to be content with one wife at a time, because some inferior animals are polygamists and others change their companions annually or consort promiscuously. Man is to be guided largely by intelligence, not exclusively by what to some may seem to be instinctive. He is a rational and a morally responsible being, not an irresponsible automaton. He is capable of experiences and pleasures to which all other animals must ever remain strangers. Arguments regarding man's duty, if based simply on the habits of other animals, are of little value.

Excess and Abuse.

As for the statements regarding satiety, disgust, disagreements, etc., resulting from indulgence in sexual congress, they are applicable only to cases charac-

terized by excess and abuse. We may regard it as certain that many married men and women *will* indulge their sexual promptings occasionally for purposes other than those of procreation. (It is also certain that a large percentage of people will continue to *eat* more than they really need, drink more ice water than is best for them, *sleep* less than they ought—especially when business or amusements call loudly for attention—and *dress* more elaborately and expensively than is healthful or wise.)

But the fact that a large percentage of married people *are* guilty of excess and abuse—and that many are disgracefully so—is not a sufficient reason for declaring unqualifiedly against all sexual indulgence *except* for the purpose of reproduction.

It must be evident to all intelligent and honest people that an amount of sexual congress that is followed by evident satiety, fatigue, self-reproach, diminished respect and affection for each other; by mental depression, nervous irritability or lowered vitality, is *sexual abuse,* and is to be classed with masturbation and prostitution—for all of them are injurious *perversions of the reproductive department.*

But when intelligent, healthy, vigorous, happy well-mated couples experience no physical, mental, moral or domestic injury from an occasional sexual embrace that has not behind it the expectation of resulting offspring, it is useless to tell them that the

amount of indulgence *they* permit is indefensible. This is a problem that they will settle by the exercise of their own judgment and conscience. It is not a matter that calls for the condemnation of ignorant or impractical theorists. Surely, it is not a matter on which the last word should be said by men or women who have worn themselves out by excesses and abuses, but now, being repentant, are hysterically shouting for "continence in marriage," "copulation for procreation only," etc.

Let us not forget that sexual abuse is *a crime* against the human race; but let us also remember that, in some cases, "continence in marriage" (or the attempt to realize it) has proven to be at least a very serious mistake. With many married couples the endeavor to live according to that ideal has resulted in domestic coldness, irritability, suspicion, jealousy, and even to separation.

On the other hand, in many cases, occasional sexual congress (with all that it includes in the way of anticipation, loving demonstration, etc.) has been accompanied by increasing mutual regard and devotion and by growth in genuine love. Each married couple must decide for themselves how much sex activity is best *for them.* Experience ought to enable most couples to settle this matter wisely before serious mistakes are made.

In closing this chapter I want to emphasize the

fact that prolonged or intense erotic excitement, even though it does not reach a natural climax, may be quite as injurious as "self abuse," and worse than natural, complete copulation. Close personal contact, caressing, hugging, kissing, etc., easily bring on sexual excitement which results in nerve tension, congestions and irritations, the final effects of which may be worse than those of even "excessive" natural connection. Blessed are those couples whose lives are characterized by *temperance in all things.*

Approval of occasional, or temperate, sexual congress in marriage—for other than procreative purposes—should not be construed as justifying sexual indulgence outside of wedlock. The laws of God forbid and those of all truly Christian nations aim to prohibit adultery, fornication and prostitution. The reasons for this prohibition are many and emphatic. Note a few of them: Such conduct frequently results in bastard and homeless children; it leads to jealousy, hatred, revenge, murder and large broods of calamities and crimes; it gives rise to and perpetuates *venereal disease*—the most horrible and destructive of all contagious plagues. *Promiscuity in sex relationships and general licentiousness are Twin Devils;* they are the sleepless leaders of an army of *Devils* which seek to destroy the race.

VIII

THE RELATIVE AMOROUSNESS OF MALES AND FEMALES

THERE is not only a curiosity, but a commendable desire, on the part of most adults to know the facts regarding the nature and relative intensity of the sexual passion of men and women. Opinions on this subject, even amongst the married, vary greatly because the facts, as to individuals, are very diverse; and most people, particularly in this field of human nature, which is so characterized by delicacy and silence, judge others in the light of their own limited experience.

All well informed men know that normal, adult males, almost without exception, have strong sexual appetites; and it is generally understood that the appetite does not change very much in character or intensity during the vigorous period of life. Comparatively few women appreciate this fact regarding men until a knowledge of it is forced upon them—after wedlock. Many of them might have secured information on the subject before marriage, had they sought it; but, as a rule, they are so careless or unwisely sensitive or thoughtless about

it that the facts eventually come to them as a bewildering surprise—if not, indeed, as a terrible revelation.

Whatever a man may know about women in general, he can foreknow but little regarding the intensity or continuity of the sexual desires of the particular woman who is to become his wife. If she be chaste and healthy, even she herself cannot feel confident regarding the matter until experience shall reveal the facts. Both men and women, upon entering the marriage relation, have been surprised to find the amative desires of the other party so different from what they had anticipated. Very many of each sex find that they did not clearly understand themselves. Surprises, disappointments, suspicions and misunderstandings at this point have wrecked many matrimonial alliances which might have been full of happiness had they known the range of possibilities, or had they been prepared to meet the unexpected.

In a general way, and for purposes of approximation in this matter, we may divide women into three classes, with a probability that the numbers in each class will be not far from equal.

1. Those who are naturally as amorous and as responsive in sexual passion as the average man.

2. Those who, while less passionate than men, still have positive desire for, and take actual pleasure in, sexual congress,—especially just preceding

menstruation and immediately following its periodical cessation.

3. Those who experience no physical passion or pleasurable sexual sensations, and submit to copulation only from a sense of duty, or for the purpose of bearing children, or simply for the pleasure of gratifying the husband.

It is probable that class 2 is somewhat the largest, and that class 1 is the smallest of the three. Doubtless most women who notice this classification and estimate will feel inclined to question its correctness, for nearly every woman believes that, in the matter of sexuality and the impulses springing from it, she herself represents a very large percentage of her sex. Nevertheless, I feel confident that the preceding estimates are approximately correct. One reason why women entertain false ideas on this subject is because so many of their sex think it derogatory and shameful to admit the possession of sexual passion. Not a few women think it a cause for congratulation that they have a positive distaste for all sexual activity, and they are quite apt, on occasion, to impress their views upon others. Those who have strong passions are quite as apt to keep silence respecting themselves, for fear of ridicule or censure from their cold-blooded sisters.

While nearly every woman enjoys the kissing, caressing and all the evidence of affection and

pleasure that is so universally exhibited by a husband immediately preceding and during the gratification of his sexual desires, there are many who experience absolutely no pleasant local sensation, no real amative delight in sexual contact. To a few women, the act is always positively distasteful,—not to say disgusting.

There is no sharp line of separation between the three classes above named; they imperceptibly shade into each other. Perhaps the whole question might be covered by stating that the degree of sexual passion exhibited by women ranges all the way from below zero to as high a pitch of physical and mental delight as is experienced by the most amorous of men. But the subdivision into three classes serves a practical purpose.

It is important to know that many women who, at the beginning of married life, belong in one of the above classes, gradually undergo changes of desire so marked as to transfer them to another class. Circumstances and experiences, in the course of time, are quite apt to modify one's tastes and desires in this matter. Those who start in the first class are perhaps least likely to undergo a change; and yet, hard work, grievous hardships, child-bearing and an increasing want of respect for a brutal husband may result in reducing a woman's amorousness till she will seem to belong in the second class; or, possibly, she may settle down even into

the third grade, and come to loathe all sexual demonstration. On the other hand, many of those who naturally belong in the third class may, by such cultivation as an amorous, but clean, kind, affectionate, considerate and ingenious husband can bring to bear, be developed into representatives of the second class; in some cases they may even come to sympathize with those of the first class.

To repeat the facts in different phrase, for the sake of emphasis,—a woman who, at the beginning of her married life, naturally belongs about the middle of the scale may be so neglected or so abused by her husband—especially through sexual excesses, indelicacy and shameful misuse of his "legal rights"—that the whole subject becomes distasteful, even to the point of refusal to submit to his demands. On the other hand, many who are nearly or quite passionless may, through intelligent consideration and affectionate cultivation on the part of the husband, be brought into full sympathy with his desires.

Sexual Affinity.

It also makes a great difference who or what the man is, "magnetically," whether the woman's passions be easily aroused. Is there an "affinity" between them? Is he her *real lover*, her first choice? —or is the union one of convenience, policy or animal lust? A woman who feels nothing but

sexual apathy, or even repulsion, in the presence of one man, may easily be attracted to another and become sexually excited simply by his presence. There certainly is an obscure influence which, for the lack of a better name and more knowledge, is often called "sexual affinity," or "animal magnetism." Its nature is not well understood; it seems to be largely physical, though probably it is partly mental. It certainly is a powerful factor in determining whether a marriage shall be a joyful union or a sad misfit. This subtile *something* often leads to surprising intrigues, infidelity and elopements.

Mental conditions and habits enter very largely into the determination of the grade of sexual desires and experiences. Environment, occupation and association also have much to do in determining these matters. A wife of good sense is quite apt, in due time, to become practically about what her husband appreciates in the matter of sexual activity and responsiveness,—provided the husband be a man of intelligence and conscience, and makes only healthful and reasonable demands. By selfishness, haste, brutal excess and want of consideration during the first few days of wedded life, many husbands have wrecked the success and happiness of what might have been a loving union, had good sense and moderation guided the conduct relating to sexual indulgence. Other important phases of

this subject are presented in the preceding chapter, —which all husbands and wives are advised to read attentively. This subject should be carefully and honestly viewed from different standpoints.

IX

CHILDREN—YES OR NO? IF NOT, WHY NOT?

NEARLY all persons who marry have quite decided opinions regarding what constitutes an honorable and ideal family. Some think they want no children at all in the home; they prefer to have it all to themselves; they have neither time for nor patience with the "troublesome little brats." Some "cannot afford children." Others, "want to be free to enjoy the pleasures of society and travel." Still others, "do not want to run the risk of bringing up a family of boys and girls, to see them finally go to the bad, instead of becoming a source of comfort to their parents." Many have, "plans and ambitions for life which children would seriously interfere with." And so, for various reasons, thousands of married couples do not want children, and will not have them if they can prevent it. In nearly all such cases selfishness is the motive which forms the union, and the so-called love between the husband and wife is largely lust.

Then again there are those who want a small family—one child, by and by, but not immediately. They want to enjoy each other awhile first, which generally means that they want to en-

joy the pleasures of *lust* for a season. Others want just two children—a boy and a girl; others, four children—two boys and two girls; others, a number of boys, but no girls; others, a number of girls, but no boys; others want "a quiver full of them," boys or girls, just as the Lord shall send them. Many who do not *want* children find them coming along in spite of all efforts to prevent them; while others, who would gladly welcome or perhaps intensely desire them, wait in vain for their appearance,—and finally die childless. Impotency, sterility or lack of physical adaptation (of which I shall treat in chapter xi.) are found to be their misfortune.

It is evident that the primary purpose of the Creator, in ordaining the sentiment and impulse called love between the sexes, and the great object in creating the instinctive desire for a home, was for the generating and rearing of children,—the perpetuation and development of the race; and, fortunately, a very large percentage of married people can have a goodly number of children, if they want them and will comply with the laws governing reproduction.

Whatever their preconceived ideas may be, comparatively few married couples can long remain happy and contented with each other unless they have children, whose influence tends to the cultivation of unselfishness in the parents and

binds them together in bonds of a common sympathy and purpose. It is true that not a few who do have children are unhappy and discontented in their family relations. It is true also that many couples, after living together for years and gathering about them a family of children, find themselves so unhappy that nothing short of separation can solve the sad problems involved. But, as a rule, the greatest happiness and the most complete satisfaction obtainable in this world are experienced by those who raise a family; not simply one or two lonely, selfish, petted, spoiled and pitiable creatures, but a large number of them, or at least a goodly series, the members of which begin to come within a year or two after marriage and continue to arrive regularly every two or three years during the entire period of the mother's fertility. Of course I am speaking now of normal people who marry somewhere in the twenties, and marry from natural motives. I am not considering the cases of elderly widows and widowers who marry chiefly for companionship and the comforts of a home, nor do I now refer to the very few cases of platonic friendship which may justly and safely unite in marriage, for social and educational reasons. All who marry at the normal age, which is somewhere between twenty and thirty, ought to anticipate and make provision for a family of children; and, as a rule, couples ought not to marry

till they are ready to establish a home and "let nature take its course"—provided they are quite sure that "nature," in their case, is not a bundle of depraved appetites and dangerous habits.

I know that many young people will not cheerfully accept this advice; and many married people—even many mothers of marriageable daughters—will not give it hearty assent. The experiences of such mothers in raising a family may have been unfortunate; they may have learned from sad experience "how sharper than a serpent's tooth it is to have a thankless child"; they may have, as so many mothers do have, great ambitions for their daughters; they want them to shine in society, or climb to great heights as artists, or musicians, or literary characters, and they do not want them "tied down to a family of children the first thing." It is easy for people to be avaricious, ambitious, vain, indolent and generally selfish; it is also easy for most of us to shrink responsibilities; hence all sorts of excuses are made by millions of civilized people who try to avoid parental responsibilities.

Nevertheless, I am confident that all married couples who are tolerably free from transmissible disease of body and mind ought, for their own good as well as for the good of the race, to raise a family of children; and it is certain that, for their own welfare as well as for the general good, they ought

to begin the rearing of the family very soon after marriage. There are many reasons which force these conclusions. In the first place, the younger the parents are (having attained a reasonable age, of course) the more keenly will they enjoy, and the more fully will they sympathize with, their offspring in their childish and youthful tastes, desires and activities. In the second place, the presence of children, and a reasonable ambition for their welfare, tends to make parents more unselfish, more thoughtful, more economical, more thrifty, more temperate and more judicious and useful in all things. Third, the raising of children tends decidedly to the healthfulness of parents, by preventing the sexual excesses, unnatural indulgences and various lustful practices which are so apt to creep into childless families. Much of the married life of many childless couples is practically given up to sex gluttony, and is but little short of legalized prostitution. Fourth, married people ought to have something beside each other to think about, talk about and plan for; they need a variety of mental food, something to relieve the monotony and drudgery of business and domestic life, and if there is nothing else to occupy their time and attention they will almost inevitably enter upon some course of dissipation and extravagance. Perhaps their lustful activities, growing restless under legal restraint, break out as immoral and illegal intrigues

and liaisons which increase till elopement, divorce, suicide or murder turn their farce of marriage into an awful tragedy.

The fact of having children to feed, shelter, educate and establish in life not only makes parents more careful regarding their own conduct and example, but it makes them more watchful for the purity and honor of the community in which they live, and for the general good of the government under which their children are to work out their career. The man with a home, a wife and a family of children is, as a rule, a better, a happier and a safer citizen, whatever the form of government under which he lives. Children in a family tend to foster sobriety and virtue; their general influence is to check immorality and prevent crime. Multitudes of men and women have been held to lives of industry, honesty and purity by the fear of bringing disgrace upon their children should they lapse from the paths of virtue.

It cannot be too deeply impressed upon the minds of young couples that children are almost inevitably a blessing in any household,—provided they can at the outset receive a decent inheritance of physical health and mental capacity, and then be surrounded by reasonable educating influences. Healthy, happy, intelligent, good-looking children are a source of joy and inspiration in any home or community, and any one who is not at least toler-

ably fond of children is as surely and sadly defective, mentally, as is one who has no eye for the beauties of form and color, no ear for the sweet harmonies of music, no appreciation of poetry, no capacity for history or science. There is something seriously wrong about the man, and certainly something surprising and shocking about the woman, who does not feel an interest in children; and there is something sadly unnatural about the men and women who, being married and settled in a home, do not want children of their own to love and train up to intelligent happiness and usefulness. Such are the conclusions of generations of observant and thoughtful men and women. Agreement on this subject is almost unanimous.

Of course, in advocating large families of children I am assuming that the conditions are approximately normal; I refer to parents who have at least a fair measure of mental ability, and to children who inherit conditions and tendencies which give promise of a successful career. Bad children are not a blessing. They are no comfort to any one, and can be of little use—except, possibly, as instruments of discipline or punishment to those who produce them. The world needs more good children and fewer bad ones; more of the kind that have vitality enough to enable them to run successfully the gauntlet of children's diseases and grow up to mature manhood and womanhood;

children who have such an inheritance of vigor as shall make them romp and play and laugh and sing and work and study till they attain that fullness of stature and strength which shall enable them to live on for scores of years in health, happiness and efficiency,—making of life a continual delight.

Parents should feel under a most solemn obligation so to conduct themselves that they shall be able to transmit to their offspring large capacities and right tendencies. The real welfare of each human being is largely determined before it is born. A good inheritance of vitality and capacity is worth more to a child than all the educational force that can be brought to bear upon it after its birth.

The begetting of deformed or diseased children, with dwarfed capacities and criminal tendencies, is an awful crime against the child and also against humanity in general. Many of the common sins and crimes of mankind, for which we loudly condemn and perhaps severely punish the perpetrator, are microscopic evils compared with the monstrous crime of begetting children destitute of capacity for the duties and pleasures of life.

"Incapacity, of any sort or degree, necessarily causes unhappiness; first, because of the inevitable strain to which the various faculties are subjected in all attempts at life's work; second, because of the discomfort and dissatisfaction attendant upon efforts which must be largely fruitless."

On the other hand, large capacities of every good sort, with sound health, are conducive to happiness, because of the pleasure afforded by the normal play of the faculties and also because of the satisfaction which follows all worthy achievement. Herbert Spencer says: "When we remember how commonly it is remarked that high health and overflowing spirits render any lot in life tolerable, while chronic ailments make gloomy a life most favorably circumstanced, it becomes amazing that both the world at large and writers who make conduct their study should ignore the terrible evils which disregard of personal well-being inflicts on the unborn, and the incalculable good laid up for the unborn by attention to personal well-being. Of all bequests of parents to children, the most valuable is a sound constitution."

Let it be repeatedly declared, and cried from the house-tops if need be, that good, healthful children are a blessing to every home into which they come, and also of great value to the world at large. But bad children are a burden to themselves, a source of sorrow to their parents and a curse to the race. A large majority of intelligent married couples can have healthy and delightful children if they will. But let them remember that we do not "gather figs of thistles." "The tree is known by his fruits."

It ought to be understood by all who take upon

themselves the conjugal yoke that, as a rule, people have no moral right to marry unless they are sufficiently healthful and willing to have children. I say sufficiently healthful, for none of us has any right to produce children of seriously unsound bodies, weak minds or bad tendencies. Normal men and women, if addicted to right habits of living, may almost certainly have healthful and bright children, susceptible of becoming a help and a blessing.

The question must promptly confront every married couple:—"Shall we have children in the family, or not?" The highest reason and the deepest instincts answer, *yes*, most certainly, unless seriously diseased in body, mentally defective or morally perverted. But no more children should be produced than can be endowed with at least a fair constitution, and properly cared for until able to care for themselves. Never mind providing a fortune for your children to inherit at your death; but see to it that you give to them an inheritance of abundant vitality at their birth. I trust that our customs and habits of caring for children may yet be so simplified and perfected that the little ones will not be so troublesome and burdensome as many people now unwisely make them.

Let it be remembered that child-bearing and child-rearing, if along the lines of God's laws, are healthful and ennobling, both for the husband and

for the wife. A family of children need not interfere with any rational habits of life or subtract in the least from the highest health and happiness of the parents. On the other hand, they naturally add largely to the health, happiness, dignity and efficiency of the home, while contributing to the world,—just what it will always need,—more creatures in the image of our Creator.

X

THE LIMITATION OF OFFSPRING

The Prevention of Conception.

I BELIEVE that all who have thought honestly and clearly on the subject will agree that whether the artificial prevention of conception is ever justifiable depends upon circumstances. All sane and intelligent people agree that *infanticide* is nothing short of murder; and they also agree that *abortion*, except for the purpose of saving the life of the mother, is equally criminal. But to prevent the contact of the two germs which if permitted to unite would be likely to result in a living human form, is quite another affair.

The whole range of reproductive phenomena in nature shows that the Creator is wondrously lavish, not to say careless, of reproductive germs. In the vegetable world they are produced in countless myriads annually, and are set adrift in ways and places which inevitably result in the destruction of a much greater number than are permitted to develop. The same is true, to a large extent, of the germs of all inferior animals. The ova produced by human females before marriage, and many of those produced after marriage, are cast off

and, so far as reproduction is concerned, are lost. Every ordinary discharge of semen on the part of the male, whether voluntary or otherwise, contains thousands of sperm cells which cannot by any possibility be utilized for reproduction. Indeed God appears to us to be extravagantly wasteful of unfertilized reproductive germs; He seems to set us the example of preventing the multiplication of unfortunate and useless forms of life; His settled policy evidently is to prevent or in some way to defeat that which is inferior and unpromising, and to favor only the best. There is a great natural law underlying the declaration that, "to him that hath shall be given," etc.

In view of the Creator's apparent prodigality of reproductive germs, it seems to us that intelligent, conscientious and responsible human beings are called upon to see that defective and unpromising human reproductive cells shall not be allowed to unite and give rise to defective, miserable and burdensome children. Surely, the increase of the lowest classes of humanity is undesirable; to multiply cripples, invalids and criminals should be regarded a crime. On the other hand, we must admit that every one ought to do all that is practicable to help perpetuate worthy creatures.

In the preceding chapter I have contended that the ideal, in marriage, is a large family of healthy, happy, respectable, useful offspring. Those mar-

ried couples who can propagate such children, and can take reasonable care of them, surely deny themselves a great privilege and neglect a great duty by preventing conception at any time when it might reasonably occur. The joys of a home with children and the associations of kindred are amongst the most delightful and useful experiences of our earthly life. If the inheritances, the environments and the opportunities of life were ideal, and if the beliefs and customs of mankind were all in harmony with God's laws, mankind would "multiply and replenish" not only unhesitatingly but joyously,—and so the continual upbuilding of the race.

But at present things are sadly out of joint in this world, and we are constantly called upon to consider what is practicable and best—under the circumstances. Intelligence, sincerity and conscience are all needed in deciding such important matters as this. We may always feel assured that anything unnatural is more or less unhealthful, not only to the body but to the mind and soul. The protracted interruption or total suspension of any natural physiological activity is sure to prove to some extent pernicious, if not indeed seriously destructive. We cannot violate or antagonize any law of nature with impunity; hence, for any couple to live in the marriage relation, indulging frequently in sexual congress, and yet preventing

conception, must be, in some measure, injurious to both of them. But we must admit that, in the case of certain couples, a judicious avoidance of pregnancy may be less injurious, both to themselves and to the race, than it would be for them "to multiply after *their* kind."

Reasons for Avoiding Conception.

Unfortunately, thousands of careless, selfish and vicious couples do marry, although physically, mentally and morally unfit to bring children into the world. Their offspring are a burden to themselves and to every one who has anything to do with them. Of course, it would be great gain if all those who ought not to reproduce their kind could be prevented from marrying; but at the present stage of human development such a method of preventing the multiplication of defectives is too radical to secure favorable consideration.

Not a few comparatively intelligent and conscientious persons enter upon marriage entirely unsuspicious of the fact that it would be a great misfortune for them to have children. This fact they discover after it is too late; and then they piteously ask what they ought to do about it.

There are also many who, at the time of marriage, are in a fit condition to produce promising children, but who presently become diseased and unfitted for it. Such constitutional diseases as

syphilis and leprosy, and such nerve diseases as epilepsy and insanity may develop after marriage. It is a sin, and ought to be regarded as a crime, for such to reproduce their kind; and yet, strong sexual passions, nursed by those affectionate endearments which naturally lead to sexual activities, are likely to continue (for a while at least,) and result in occasional sexual gratification. Most couples, even under the most forbidding circumstances, find it difficult to refrain entirely from sexual connection,—and for their own best physical and moral good, constituted as they are, perhaps they ought not to do so. Can they wisely meet the demands of their physical and social natures, and make their married life tolerable, without serious injury to themselves and without the risk of perpetuating their kind?

A great variety of opinion is held on this subject. Some theorists and prudes insist that sexual congress should never be indulged except under favorable conditions for conception. At the other extreme are those who sanction a license that encourages the act whenever the husband and wife feel so disposed,—even though they must resort to extreme measures to prevent the natural consequences of the act. In my opinion, both of these classes of teachers are wrong. The course urged by the theorists is not to be advised because, in most cases, it proves practically impossible to live

up to it, and in many cases it proves injurious to try it. On the other hand, the course advocated by the libertine is outrageous, because it leads to excesses and abuses which must inevitably result in most serious injury.

We must remember that human nature is such that, in the case of a large majority of married couples, an occasional sexual indulgence is practically inevitable;—that is, it will occasionally occur in spite of all ideals, plans and pledges to the contrary. The young married couples are very, very few who can hold themselves to sexual total abstinence for many consecutive months. The intimate associations, the affectionate demonstrations and the various experiences that are inevitable between the newly married, will surely lead to amorous excitement and intense sexual desire.

Sexual excitement is apt to make us forget ideals and cold-blooded resolutions. Under its influence, judgment is confused, conscience is obscured and the will is weakened. In such conditions sexual connection is quite likely to occur, regardless of previous intentions. Such facts must be duly weighed in the study of sex problems.

It is true that lust and selfishness are the leading motives which prompt most persons to search for reliable methods of preventing conception; but, on the other hand, we must admit that there are thousands of pure and honest people who are seek-

ing such means for laudable ends. The subject has been theorized upon, experimented with and so generally talked about during the past few years, so many schemes have been advocated and so many unscientific books and pamphlets treating of the subject have been circulated that, in all civilized countries, it is now generally understood that there are ways of gratifying the sexual passion without inducing pregnancy.

But while it is true that there are popular ways of preventing conception, it is also true that none of them is entirely reliable under all circumstances, and it is also equally true that all of them are more or less objectionable because they are injurious to those who employ them. Most of the schemes advised are decidedly unhealthful, both to the husband and to the wife, and none of them is to be advised in any case,—except on the approval of an honest and competent physician who understands all the circumstances.

It is the duty of physicians to instruct their patients regarding the disastrous effects of every practice that may endanger them as individuals. Physicians should also feel under obligations to do all in their power to safeguard future generations. They may tell their patients that *the one certain method of avoiding conception is total abstinence from sexual congress*, but they should also recognize the fact that, practically, in many cases, the ideal is not attainable.

It is well that every married couple be convinced that all artificial or mechanical schemes for avoiding pregnancy are uncertain and also that they are unhealthy. Their employment outside of the marriage relation is a great calamity,—not simply because they are unhealthful there, as elsewhere, and equally uncertain, but because they are used by those monsters in human form who give themselves over to such crimes as seduction and adultery. Knowledge of preventive measures often becomes an unresisted temptation to the damnable conduct that ruins many lives, breaks the hearts of many parents and leads to the destruction of many homes.

But life is a real and practical affair; ideal conditions have not yet become universal, and we must not forget the fact that there are many married people who, while they ought not to have children, and recognize that fact, are yet so constituted and related that, practically, they cannot—that is, they certainly will not—refrain entirely from sexual embraces. What ought such couples to do? As before advised, they should consult a competent and conscientious physician and seek to find a way to bring about that which, in view of all the circumstances, shall seem best.

The following general propositions are certainly worthy of careful consideration in connection with the question of preventing pregnancy, and may prove to be serviceable seed thoughts for the intelligent and conscientious:

1. People who ought not to have children, and those who are unwilling to have them, should as a general rule refrain from marrying.

2. There are also many married couples who discover that, for good reasons, they ought to avoid bringing children into this world, but they are not sufficiently intelligent, conscientious, judicious and patient to discover unaided and to pursue a wise line of conduct.

3. Some married couples who think they do not want children and believe that they ought not to have them are deceiving themselves and owe it not only to themselves but to the world to rear a family.

4. This is an imperfect but a persistently practical world, and many of its delicate problems cannot be solved by the ignorant, the prejudiced, the sentimental or the visionary. The solution of such problems demands a large amount of scientific knowledge, conscience, tact and "sanctified common sense."

5. An expert and conscientious physiologist and physician, if made acquainted with all the facts in each special case, even though the facts be complicated and delicate, is usually able to help needy parties to solve their difficulties in a wise and satisfactory way.

6. Whether or not the prevention of conception at any time or in any case, is justifiable and practicable depends upon circumstances that are

complicated and often delicate, and both knowledge and conscience are demanded on the part of all who undertake to decide such questions.

7. People outside of marriage have no immediate business with this question, as a personal and practical problem; they do not need to take it up simply as a matter of general information, and certainly they should not inform themselves for unlawful purposes. The few couples who contemplate marriage on a platonic or social basis simply, and those who want to marry because of what they believe to be genuine love, yet believing that they ought not to have children, should seek the advice of able and conscientious physicians before deciding upon so important a step. It should be evident to all that married couples who think they ought to limit the size of their respective families to numbers below that which would be most "natural" for them, should honestly seek the wisdom of a competent and judicious physician, in order that they may avoid indulging courses of conduct that may prove injurious if not indeed ruinous to the health of both husband and wife.

Miscarriage, Abortion, Fœticide.[1]

In spite of all precautions many women unexpectedly find themselves pregnant. The fact is so disappointing and unwelcome that they are not

[1] In this chapter I do not define or limit these terms technically according to the usages of the medical profession. The three words are here employed indiscriminately to indicate the voluntary destruction of a human life at any stage of its development between conception and birth.

only exceedingly annoyed because of it, but intensely anxious to "get rid of it." Some prefer to risk the horrors and uncertainties of an abortion rather than let nature take its course and "burden" them with a living child. So they apply to a professional abortionist, or perhaps to a respectable physician, for relief.

Doubtless a considerable number of men and women have been led to believe that experts can take the life of an unborn child and cause its premature delivery without injury to the health of the mother, and also without incurring great moral culpability; but the natural instincts of most people will not allow them seriously to entertain such delusions. Nearly all men and women in Christian countries now agree that the intentional destruction of an unborn child, at any stage of its growth, is simply murder. It makes no difference whether the embryo has been seven or eight months in the womb, and is almost ready for birth, or only a few days in the womb, and is yet but a minute object, exhibiting nothing of the human form. At any stage after conception it is practically *a human being*, and to cut short its life is *murder*.

Various excuses and specious arguments have been urged by guilty and anxious ones in justification of the destruction of the embryo, especially before the time of "quickening"; but personal morality, public safety, the law of the State and the

law of God all forbid the act, and human laws, as well as the laws of God punish those who are guilty of it. No woman should allow herself for one moment seriously to contemplate such a crime. The production of abortion or miscarriage is not only a sin against God and a crime against the State, but it is perilous to the one on whom the operation is performed. Death is always a possibility, and serious chronic invalidism is quite likely to be the punishment of the woman who artificially destroys her unborn child.

Even the unmarried woman who has been so weak as to stray from virtue's path, and finds as a consequence that she is pregnant,—even such a sad mortal, with character damaged and reputation ruined, better heroically face the sad facts and allow the pregnancy to take its natural course, rather than attempt the destruction of the living one that is so innocently and unconsciously nestling within her body. A woman far better face the loss of reputation and bear the burdens of illegitimate maternity rather than run the fearful risk to health that a provoked miscarriage incurs, to say nothing about becoming liable to the laws of the state and at the same time laying upon her soul the sin of taking a human life. It is true that to lapse from virtue's ways and pay the natural penalties is *terrible;* but to endeavor to escape publicity and responsibility by committing murder is *horrible.*

The requests of such unfortunates for deliverance from their approaching exposure should be refused, although each case awakens our sympathy and demands the exercise of genuine Christian charity. We do not wonder that such sufferers seek the assistance of the abortionist, preferring even death to a life of public condemnation and shame, but we must always remember that *abortion is murder.*

As for the married woman who desires to escape the natural consequences of sexual congress simply because of reluctance to be "burdened by an addition to the family," and therefore consults an abortionist seeking the destruction of the innocent life within her,—for *her* our sentiment is not characterized so much by sympathy as it is by indignation and abhorrence.

After years of study and experimentation by cunning abortionists, methods that are sure, and at the same time safe for the mother, have not yet been devised. Certainty is also far from those who resort to the popular "remedies" that have been handed down through many generations. Many of the drug "regulators" that are advertised in the papers and sold by apothecaries for such purposes are absolutely worthless. In most cases those who sell them do not expect them to have the "guaranteed" effects. They are made to *sell,* and they *do* sell, yielding large profits to the dealers, who know that those who buy them, however profoundly they may

be disappointed in the results, will never publish their disappointment; nor will they appeal to courts and juries to recover their money. Legal proceedings would mean publicity, and that is just what all criminals and would-be criminals are anxious to avoid.

But, while it is true that efforts to produce abortion are often unsuccessful, it is also true that electric shocks to the womb, various mechanical means, and certain drugs are sometimes used effectively. But, whether effective or not, their use endangers the health, and even the life, of those who employ them.

While serious results do not always follow attempts at abortion, it is safe to say that a large majority of women who are guilty of this crime *do suffer,* both in body and in mind, as increasing years make them see and feel more clearly the total results of their folly. Increasing self respect and healthful peace of mind are not the fruits of foolishness. "Consult thy whole existence—and be *wise.*"

Justifiable Abortion.

Every woman should early and irrevocably decide that, whatever the circumstances, she will never consent to the destruction of a child that begins its development within her body—*unless* it be on the advice of honest, competent and experienced physicians who see clearly that a premature expul-

sion of the fœtus is necessary in order to save her own life. Unfortunately, it is true that occasionally a pregnant woman, through accident, malformation or disease, becomes unable to carry a fœtus the full term without sacrificing thereby the life of both herself and the child. In such cases,—the condition being clearly verified by a council of wise and honorable physicians, and an operation for the removal of the embryo being clearly demanded, as the lesser of two dangers,—duty demands that an attempt be made to save the mother's life. But in many cases where the life of the mother is thus endangered, nature discovers the fact and tries to save her life in a safer way than it could be done by the interference of physicians. Spontaneous miscarriages, resulting from disease or accident, are not uncommon; they are less dangerous than those which are artificially produced; and yet, few women who suffer from miscarriages, either spontaneous or provoked, ever fully recover their former health.

Infanticide.

But the murder of children is not limited to the period preceding their birth. From time immemorial *infanticide* has been surprisingly common. Amongst many ancient peoples custom permitted the destruction of living and perfect infants. In many countries the child was not often killed out-

right, but "exposed" to inclement weather, starvation and wild beasts. The Athenian mother laid her newborn child at the feet of the father for him to decide whether or not it should be permitted to live. We are told that of all the Greek tribes the Thebans alone prohibited the practice. The Romans followed the customs of the Greeks, and drowned their unwelcome infants or exposed them in places frequented by wild animals; or, perhaps, they laid them at the door of bachelors who might, if they so pleased, provide for their care and have them raised for slaves. Romulus, being desirous of increasing the population more rapidly, prohibited the destruction of male infants and also that of all girls born during the first three years of a marriage. Nearly all ancient peoples approved and practiced infanticide to some extent. Amongst many savage tribes of the present day it is customary for parents to kill or abandon their infants whenever they please. The history of this crime is a tale of chilling horrors. At present, in civilized countries, infanticide is regarded as one of the worst of crimes; it is now recognized as pure and simple murder, and is punished as such. Reasons may be assigned for it, and extenuating circumstances may often excite our pity, but the crime is now never justified.

It is still true that, in all countries, many children (mostly illegitimate) are abandoned by the

mother; but modern civilization has established foundling hospitals where unwelcome infants may be left, to be cared for at public expense till they can be placed in homes that will welcome them. Sad as such conditions and needs may be, we can all rejoice that, if illegitimate and unwelcome children *must* be born into the world, they may at least be received into some sort of a home, instead of being strangled, drowned, frozen or starved. It is an encouraging sign that so large a proportion of mankind now regard *infanticide* as a horrible crime. God grant that the time may soon come when *fœticide* also, shall be as surely condemned and as generally prevented.

XI

IMPOTENCY, STERILITY AND INADAPTATION

With many married people the question is not how to limit the number of children, but how to procure them. Impotency and sterility are far from uncommon with mankind, especially in civilized countries. Lack of physical adaptation also not infrequently prevents conception and causes a couple to go through life childless, or perhaps leads the parties to change their connubial relations.

There are thousands of married couples who would "give the world" if they could have a family of children, or even *one* child. In most countries incurable impotency or sterility on the part of a wife is regarded as sufficient ground for divorce, and not infrequently disappointed husbands have taken secondary wives, or *concubines*, in order that they might have offspring to inherit their names and estates. Physicians can, perhaps, render the human race a far greater service by learning how to overcome impotency, sterility and physical inadaptation than they can by learning and teaching how to limit the number of children or how to predetermine the sex.

Impotency.

The word *impotency* means lack of power. In popular parlance its use is frequently restricted to expressing a condition to which the *male* only is liable; while the word *sterility* is popularly applied only to *women* who are barren. The etymology of the words does not thus restrict their application, and the dictionaries do not encourage such limitations. As employed by the best scholars, impotence denotes simply inability to copulate, while sterility means non-fertility or non-availability of germs, or inability on the part of men to beget, and inability on the part of women to conceive. Both men and women may be impotent without being sterile, and sterile without being impotent.

Impotency in males is not uncommon. Its causes are various. It is sometimes due simply to an anatomical defect. Absence of a penis, whether congenital or the result of disease or of accident, renders one impotent because he cannot copulate. Sometimes the external opening of the urethra may be near the abdomen, instead of in its normal place, at the end of the penis, in which case, though the male may have fertile semen and be able to have a normal erection of the penis, he cannot convey the semen into the female vagina. But a man's sexual organs may be anatomically perfect, and his semen may be fertile, and yet he may be unable to secure

a sufficient erection, or rigidity, of the penis to enable him to penetrate the vagina far enough to deposit the semen near the womb; he is then physiologically impotent. There may be other causes; but enough have been named to serve as examples of what may be met.

The most common cause of impotency is sexual excess or abuse, resulting in collapse of the nervous mechanism of the reproductive system. A general nervous collapse, resulting from overwork, lack of food, worry, grief, etc., sometimes causes impotency; in such cases the sexual system may suffer but little more than any other department of the body. Of course, in all such cases the cure depends upon one's ability to remove causes and give nature a chance to do what she can to repair the damage done.

Impotency in females is comparatively rare. It can exist only when there is an obstructing hymen or such defect in the vaginal canal as to prevent the entrance of the male organ. The hymen may be entirely imperforate and so firm that its removal will require the aid of surgery; or, it may be so slightly perforated, as to prevent the entrance of the male organ. The hymen, whenever present, varies greatly in thickness, firmness, vascularity and elasticity.

The vagina may be entirely absent at birth; or when present it may fail to develop, remaining

almost as small as that of an infant; or it may be constricted at different points along its course; or it may develop normally until womanhood, and afterward,—as a result of inflammation, ulceration, mechanical injury or some peculiar accident,—undergo contraction of the walls; indeed the walls have been known to grow together and completely obliterate the canal. Of course, in all such cases, copulation is impossible,—and hence the woman is *impotent*. If a woman's vagina is anatomically perfect and there is no hymen to interfere, she can receive the male organ in the normal way, and therefore is *not impotent*,—though she may be *sterile*. Impotency, in either male or female, is frequently curable.

Sterility.

Sterility on the part of the male may be due to self-abuse, sexual excess, narcotism, accident or disease. These causes are apt to result in premature decay or atrophy of the testicles. Mumps, scrofula, tuberculosis, venereal diseases, etc., frequently result in diseased testicles. There are also obscure conditions or influences which prevent the development of healthful cells. A man's seminal fluid may be abundant and the penis may be vigorous, so that copulation seems complete and normal, and yet the semen may contain no fertile spermatozoa. In some instances the male pro-

duces spermatozoa and is fertile during certain periods of the year only. This seems to be natural with many species of inferior animals, and it probably explains the fact of the absence of any exhibition of sexual passion during protracted periods annually.

Sterility, or barrenness, is more common in females than in males. The conditions resulting in sterility are numerous and varied; they are both general and local. The *general* causes are:

1. A *lack of vitality*, which may be the result of overwork, want of proper food or actual disease. Defective nutrition, leading either to extreme leanness or to obesity, is a frequent cause.

2. *Prolonged or intense mental depression or excitement.* Anxiety, fear, grief, suspicion, jealousy, anger, revenge, etc., are, for unknown reasons, strikingly preventive not only of conception, but also of normal ovulation. It is well known that certain mental emotions, like grief, cause tears to flow profusely; various emotions, like fear, affect the flow of saliva, gastric juice, bile and other digestive fluids; alarming and depressing emotions or intense excitement often cause such changes in the mother's milk as to render it actually poisonous to her nursing babe. Knowing these and kindred facts, we do not wonder that mental and nervous states can render male reproductive germs incapable of impregnating,

and female germs incapable of receiving fertilization. Mental states may also prevent normal development of an embryo after fertilization has once been effected.

Some of the *local* causes of sterility are:

1. An imperforate hymen;—which also causes impotency.

2. Absence, or defective development, or malformation, of some part of the sexual system.

3. Occlusion or stricture of some part of the reproductive canal—as, for example, the vagina, os uteri or Fallopian tubes.

4. Displacements of the uterus, elongated cervix, etc.

5. The surface of the uterine cavity may be the seat of catarrhal inflammation, or otherwise so diseased as to prevent the necessary attachment of the ovum to the uterine walls for the purposes of development.

6. The ovum may habitually reach the womb so early during each menstrual period as to be carried away with the menstrual flow.

7. Acrid secretions, resulting from leucorrhea, etc., may kill the spermatozoa as soon as deposited, and thus prevent fertilization.

Other and more complex conditions may exist and defeat all attempts to secure pregnancy. In some cases the ovaries are so dwarfed or inactive that they cannot produce vital ova. In other

cases, while the ova may be perfect, the Fallopian tubes do not succeed in seizing them as they issue monthly from the ovaries, for conveyance to the womb; in such cases the ova may habitually fall into the abdominal cavity, where they may decay and undergo absorption. Probably the most common causes of sterility are due to defects in the ovaries or Fallopian tubes, and find expression through faulty ovulation and menstruation.

Many cases will resist all efforts at a diagnosis, and perhaps a large proportion of conditions that may be clearly discovered will prove incurable. But, the condition being once discovered, the causes should be sought and, if possible, removed. The causes being removed, nature alone may be able to work a cure, though it often becomes necessary for the physician to assist. Fortunate indeed are those who can secure relief in time; and, fortunately, medicine and surgery, in wise hands, can relieve a goodly percentage of abnormal conditions.

It is well, perhaps, for me to emphasize the fact that the actual condition in each case of sterility can be determined only by competent physicians. It is seldom that two cases are exactly alike. The ordinary popular remedies or methods employed with the hope of curing sterility are practically valueless.

It was not my purpose in this chapter to cite particular cases, or to describe in detail the various

malformations which may effectually prevent conception. I will, however, as an example of what may occur, report one of the first cases that came to my professional attention. The couple had been married several years, but had not been able to bring about conception. They had tried various popular remedies and had consulted different physicians, none of whom had made a thorough examination. On careful investigation a peculiar malformation was found. The cervix of the womb, instead of joining the vagina at its inner extremity (see cut, page 53, for normal relation) was connected with it on its front side, about three inches from its outer extremity. As the vagina was about the normal length (six inches) the male organ, during connection, reached beyond the opening of the womb (os uteri) and deposited the semen in the further extremity of the vagina, two or three inches beyond the os uteri. Thus there was no chance for the semen to enter the womb After discovering this anatomical peculiarity, and finding no other apparent difficulty, it was easy to suggest an experiment which seemed promising. That portion of the vagina beyond the cervix of the womb was filled with moist cotton, so that on careful copulation the semen would be deposited close to the os uteri, instead of three inches beyond it. Results justified the experiment,—for, in less than a year from the time the remedy was sug-

gested, the wife happily became a mother of a healthy child.

Inadaptation.

A married couple may live together for years and be unable to have children, not because either the husband or the wife is impotent or sterile, but because of some inexplicable *lack of adaptation.* The husband may be capable of impregnating other women, and the wife may be able to conceive as a result of congress with other men; but their own union is fruitless. This has been demonstrated repeatedly in countries where the marriage relation is not regarded as sacredly and exclusively as it is with us; it is also proven by instances in which barren couples have secured legal separation, and then remarried other parties. In the *new* relations both have shown themselves fertile. The reasons for this inadaptation are not apparent. Quite likely the influences are largely mental. It is well known that various conditions of the brain and nerves, through "sympathy," easily impress the different organs of the body,—exalting, depressing or variously modifying their functions. This sympathetic influence is particularly marked in the behavior of the sexual organs. Possibly nature has occult ways of knowing what is good or bad in such matters, and has also her secret methods of avoiding the one and securing the other. There

are doubtless many planes or lines of influence in and between human beings of which we have as yet no knowledge. But it is gratifying to see that ignorance is slowly giving way to knowledge, and that bungling incompetency is being displaced by skill. Childless couples should not be discouraged till after they have consulted a thoroughly painstaking and competent physician, and have learned from him that the condition is hopeless.

XII

CONCEPTION AND PREGNANCY

Anatomists and physiologists have found their study of the function of generation beset with difficulties, because their observations must be made in fields where the conditions and relations are hedged about by much natural concealment and obscureness, and also, so far as human beings are concerned, by much reticence and even self-deception. But thousands of careful and patient observers have persevered, till now the amount and practical value of the information secured is really surprising. Much has been learned; much more remains to be discovered.

Investigations have been made not only of the phenomena presented by the reproductive department of human beings, but also of those exhibited by inferior forms of life, both plant and animal. Students in this field early learned the fact that all life-forms are sexual in their nature. "Male and female created he" each species, and he made the perpetuation of their kind instinctive and, practically, inevitable.

The general plan for procreation is everywhere and at all times the same; but, in details, the mod-

ifications and adaptations required by varying circumstances are numberless. Everywhere the female produces eggs, or germ cells, and the male produces spermatozoa, or sperm cells; and these cells must unite in pairs for the production of new creatures. In the case of most fishes and some other animals these cells unite outside of the body of both parents, and the development of the offspring goes on entirely independent of parental care. In the case of reptiles, insects and birds, the germs, as a rule, unite inside of the body of the female, where they undergo a partial evolution, but are soon expelled from the body and deposited in suitable places for further development. In the case of birds, the eggs are deposited in nests and incubated (hatched) by the warmth of the parental body; and, after being hatched, the young are fed by the parents until able to care for themselves. Amongst mammals,—that is, those animals which bring forth their young alive and nurse them for a time after their birth,—the germs must meet inside of the female, and after uniting must remain within the maternal body many weeks or months for an elaborate development and preparation for independent, individual existence.

The act by which the germs (spermatozoa and ova) are brought together is called *sexual connection*, or *copulation*. The union of the two germs is termed *fertilization*, or *impregnation*. The female,

who furnishes the ova for fertilization, and within whose body the process of impregnation takes place, is said to have *conceived* when an ovum and a spermatozoön have united; and the special condition during the time that the united germs (now called an *embryo*) are developing within her body is termed *pregnancy*. The process of development within the body is called *gestation*. As we have already learned, the normal place for the fertilization of the female ova to occur in human beings is in the *uterus*, or *womb*. Here also the processes of gestation are conducted, from conception till birth.

The time required for gestation varies greatly in different animals, ranging all the way from a few weeks to about two years. In human beings the time is about nine calendar months, or from 270 to 280 days.

Although the usual and natural place for impregnation to occur is in the womb, it sometimes takes place in a Fallopian tube, and it is asserted that fertilization has also occurred in an ovary. It is certain that the development of a *something* frequently begins in a Fallopian tube, and also sometimes in an ovary; but it is the belief of many that this *something* is not a fertilized ovum, and therefore is not a genuine embryo, but rather an unfertilized ovum undergoing a partial development on its own account—a process which is known to occur occasionally with the unfertilized ova of birds. These

remarkable growths which develop so strangely in the Fallopian tubes or ovaries,—and also occasionally in the abdominal cavity near the ovaries,—sometimes contain various tissues, like teeth, hair, rudimentary special organs, etc., indicating an effort to develop a normal human body. But as none of these forms reach anything like perfection, it is a matter of uncertainty, as stated above, whether they are *fertilized* ova, trying to develop normally in abnormal conditions, or simply futile efforts at development on the part of unfertilized ova.

Conception.

Conception can take place only when a living spermatozoön from a male testicle meets a vital ovum from a female ovary. This meeting-place, as before stated, is naturally and usually in the cavity of the womb.

The early subjective indications, or "signs" of conception are to be accepted with much caution and reservation. In this field the imagination is quite apt to mislead an anxious or nervous woman. A wish may easily beget an idea, and the idea may easily develop into a firm conviction. Some women claim that, with them, impregnation is accompanied by an unusual amount of fatigue, fainting or vertigo at the conclusion of the copulative act. Others claim that at the moment of conception they experience an unusual mental excitement and

a thrill or tremor throughout the body, accompanied by more than an ordinary degree of mental and physical pleasure. In some cases it is claimed that nausea is experienced at the time of fecundation. Others assert that they experience peculiar and indescribable sensations at and immediately following the moment of conception. In most cases the females assume that conception is identical in time with the act of copulation; but it will be seen on a moment's reflection that sensations experienced during or at the close of the copulative act should not be taken as evidence of conception, for it requires at least several minutes—and perhaps hours, or even days—for the spermatozoa which are deposited in the vagina by copulation to enter the os uteri and reach the ovum in the womb. There is no scientific evidence that the union of the two germs which constitutes conception causes any sort of a thrill or sensation that can be felt by the female in whose womb the union takes place. The peculiar sensations felt—such as general excitement, nervous thrill, fatigue, etc. —are the nervous and mental experiences incident to *copulation*, simply; they signify nothing definite or certain regarding *conception*, which may, or may not, follow the intense symptoms sometimes experienced during copulation.

From the time of a sexual connection which results in conception till near the time of "quicken-

ing," the pregnant woman usually has but little positive or definite knowledge of the actual condition within her. Many pregnant women have absolutely no unusual symptoms, while some who are not pregnant at all have a variety of symptoms simulating those which are apt to follow conception. An increased sensitiveness or an increased activity in the womb and its appendages, resulting from sexual indulgence or from the presence of tumors or other diseased conditions, may yield all the symptoms of a genuine pregnancy.

During the first two or three months immediately following conception the symptoms are often so obscure, uncertain or contradictory that it is impossible to know to a certainty what the condition is. The opinion of another woman, though she may have borne many children, is not of much value in deciding a particular case, for two different women may be very unlike in their general constitutional characteristics, and also in their sexual natures. An experienced physician, by learning all the facts and fully comparing all the indications, may be able to decide correctly in a majority of cases.

The evident changes that most frequently occur during a normal pregnancy are:

1. *Suppression of menstruation.* This may occur immediately after impregnation, or menstruation may recur regularly for some time. In the

case of young married women it is quite apt to persist for two or three months. Cases have been met in which menstruation occurred regularly throughout the whole pregnancy, and a few instances have been reported in which the woman never menstruated except during pregnancy.

2. *Morning sickness.* This symptom often becomes quite troublesome. It sometimes comes on almost immediately after conception and persists with more or less severity till "quickening" occurs. Sometimes vomiting gives relief; at other times the disturbance may pass on to severe and injurious retching. It is quite apt to be a disagreeable symptom; but it is not a disease, and rarely needs to excite any alarm; nor does it usually call for medication. There is an old saying that "a sick pregnancy is a safe one."

3. *Changes in the appearance of the breasts.* The mammary glands usually increase in size and firmness, and often become somewhat tender to the touch. Sensations described as itching, stinging, pricking or painful are quite apt to be felt. The nipples become more prominent, and the colored circular area which surrounds them becomes larger, darker and of rougher surface. Such changes may begin a few weeks after conception, though it is not customary for them to appear till the second or third month. Occasionally the breasts do not change color at all before confinement. Some-

times, though rarely, they not only fail to respond to the uterine condition before birth but also to the needs of the child after it is born, leaving the mother totally unable to nurse her offspring.

4. "*Quickening*," *or muscular movements.* These are usually felt about the eighteenth week after conception. In some cases the motions are felt as early as the twelfth or fourteenth week, but sometimes they are not felt at all. In the matter of muscular and nervous activity there seems to be about as much difference in children before birth as is witnessed afterward.

5. *Changes in the size and shape of the abdomen.* These begin to appear during the third month. At first the abdomen is apt to be flatter than usual, and the region of the navel is retracted; but about the beginning of the ninth week perceptible enlargement of the abdomen begins, first showing itself at the lower part, just above the pubis; later, the entire abdominal region enlarges and the back gradually broadens. The lower part of the abdomen now appears relatively less prominent, and not infrequently leads the woman to think that there is no enlargement, and that perhaps she is not pregnant after all. But the changes that are positive evidence now appear rapidly. The abdominal walls become stretched and tense, and the general shape becomes much like that of a pear, the navel region being the most prominent. In

this respect the shape of a pregnant woman differs from that caused by dropsical enlargement or by the changes resulting from a tumor.

Many secondary, or less conspicuous, changes also usually take place during pregnancy. The skin is apt to undergo decided alterations of appearance and behavior, owing, doubtless, to changes in the constitution and distribution of the blood. Those who usually perspire freely are likely to have a dry skin during pregnancy, while those who usually have a dry skin may perspire freely,—and the perspiration in such cases is likely to have a decided odor. Women who are naturally pale before conception are apt to be florid during pregnancy, and those who are usually dark are quite prone to appear bleached, at least in spots; indeed the pigment is so irregularly deposited as sometimes to give to the face and body a blotched appearance. The lower lip is apt to protrude more than usual and the space below the eyes is frequently dark with venous blood. Troublesome skin diseases may appear at this time; but more frequently they are apt to be cured, at least temporarily, and perhaps permanently, by child-bearing.

A common and interesting effect of pregnancy is a morbid appetite, or at least a craving for unusual kinds of food. The woman who suddenly develops a taste for chalk, slate pencils, tooth

picks, pickles, etc., is probably pregnant. A persistent loss of appetite and dyspeptic symptoms are not uncommon. Heartburn and flatulence are frequent. Marked drowsiness may result from the changed circulation, and palpitations of the heart may give rise to unnecessary fears. The disturbed circulation and digestion are apt to produce constipation, or perhaps diarrhœa instead.

In cases of suspected conception a combination of any considerable number of the above symptoms,—together with other unusual nervous sensations, such as miscellaneous pains, aches and indescribable "nervous feelings,"—form a basis for confident belief that pregnancy really exists.

In many cases the *mental symptoms* are quite as marked as the physical. The pregnant woman is more impressible, apprehensive and anxious, and also usually more irritable, than she is when pregnancy does not exist. Quite frequently a wife when pregnant is apt to "appear like another woman" to her husband and family. The condition *ought* to make a normal woman more interesting and companionable than before; contentment and even marked cheerfulness should characterize her emotions,—and in many instances they *are* conspicuous,—but perhaps a majority of modern sedentary women become quite transformed in character by the experiences of pregnancy, and require special consideration and encouraging devo-

tion from their husbands. While comparatively few pregnant women remain cheerful, confiding, affectionate and buoyant during the entire period of gestation, it is interesting to observe that often women who are naturally irritable and uncompanionable undergo a marked change for the better during pregnancy, so that their friends enjoy them even more at such times than is possible when pregnancy does not exist.

As it is not the mission of this book to give detailed descriptions of abnormal or peculiar conditions, it is perhaps unnecessary to dwell longer upon the symptoms of pregnancy, or upon those morbid conditions which are liable to deceive. The treatment a pregnant woman receives from her husband and other members of the family during the entire period of gestation is a matter of supreme importance, for it not only determines in a large measure the health and happiness of the expectant mother, but also that of the anticipated child. Every human being that comes into this world has a natural right to be well-born, and no parent has a moral right to do anything that shall tend to curtail the powers or injuriously stamp the disposition of a child before its birth.

"A partnership with God is motherhood;
What strength, what purity, what self-control,
What love, what wisdom shall belong to her
Who helps God fashion an immortal soul!"

In this partnership the father also inevitably has a large share. As soon as pregnancy is known to exist the couple should discontinue sexual indulgence and cease all lusting after carnal things. If possible a better domestic atmosphere than usual should pervade the house. The ambitions and efforts of both the father and mother should now be directed toward the interests of the developing child. Fortunately, the course of conduct which is best for the embryo in the womb is best also for the mother. Nature is never inconsistent or contradictory. There should be no unreasonable sensitiveness or feeling of shame regarding the condition, no shrinking from publicity, no sedentary seclusion at home. What if everybody *does* know it? Every respectable man, woman and child feels more kindly and more respectful toward one who is thus in "partnership with God." In many countries the pregnant wife is not only shown great kindness and deference, but even religious veneration. The ancient Jews, the Greeks, the Romans and the Egyptians all exhibited great tenderness and consideration toward the woman with child. Just in this opening of the twentieth century of Christianity there certainly should be neither unholy feeling regarding reproduction nor unreasonable treatment of a pregnant wife. She should habitually keep about her ordinary work, using some care, of course, not to subject herself

to severe straining or overwork. For at least six months after conception she should continue to move so far as possible without self-consciousness in the society of her wisest and most helpful friends, and should keep up her interest in the general condition and enterprises of her church, her neighborhood and the world. In short she should pay very little *special* attention to her condition, further than to carefully avoid all excesses, unusual excitements and exposure to strikingly impressive scenes, especially those of an uncanny character. Pregnant women should avoid attendance upon such entertainments as the circus, menagerie, dime museum, tragedies, intense athletic contests, etc., lest unfortunate prenatal impressions be made. The home, church, library, art gallery, concerts, lectures and kindred edifying and purifying influences should be the habitual food of one who is building a temple for an immortal soul. She should work moderately and eat generously (though not gluttonously) of a variety of healthful foods. It is well if her natural choice shall dictate an abundance of fruits and grains, though in some cases a generous meat diet is desirable. In cases of *special* need, which, fortunately, are not frequent, a competent physician should be consulted.

XIII

THE PREDETERMINATION OF SEX

THE question whether it is possible for parents to predetermine the sex of their children has long been discussed and guessed at in a general way, and not a little scientific attention has been given to the subject. Perhaps a majority of intelligent, non-professional adults who have any ideas on the subject entertain a belief that the matter of sex determination may possibly be subject to the control of properly instructed parents.

Not a few married people have confidently accepted the theories and followed the directions of some oracular friend or trusted physician, and when the child happened to be of the sex desired, —the *chances* in each case always naturally being *just even* that it would be,—have given credit to the plan pursued; while others, who have tried to utilize some plausible method but have not secured the sex desired, have found it easy to doubt the value of all theories and methods.

I shall not enter upon an exhaustive discussion of the subject; nor shall I notice even a majority of the theories and devices that have been advocated. Ignorance and superstition have been the

prolific parents of many errors in every field of human experience. Statistics on any subject are rarely complete or entirely trustworthy. Their collection and compilation are limited to a few of the more advanced nations; and even there they are not gathered with uniform care in the different states and provinces. But while it is true that statistics are frequently faulty, often misinterpreted and sometimes purposely distorted, it must be admitted that a few facts have been intelligently and conscientiously collected, carefully tabulated and honestly applied.

On the subject of the relative number of the sexes there are some statistical reports which are doubtless approximately correct, and will therefore serve certain useful purposes. The evidence seems to assure us that a few more males than females are born into this world, the average in civilized countries during a long series of years being about 105 boys to 100 girls. But male children seem less tenacious of life than females, and therefore succumb more easily to the diseases incident to infancy and childhood. At the age of puberty it is found that there are a few more girls than boys. This difference increases till the years of maturity, when the figures of the birth period are just about reversed, there being about 105 adult females to 100 adult males.

The reasons for this difference in vital power, or

ability to withstand disease, are not apparent. The difference seems to exist even before birth, for the number of still-born boys compared with the number of still-born girls is about as 140 to 100. Even after the years of maturity are reached, females seem to have the stronger nutritive and recuperative power. War, lust, narcotism, machinery, exposure to inclement weather, etc., unite their destructive influences till the relative decrease in males, especially in some countries and at certain times, leaves a surprising preponderance of females. In an ideal state of society there would, of course, always be an equal number of each sex, and every individual would be able to find a mate.

For various reasons, in nearly all countries, the desire for male children rises conspicuously above the desire for females. Comparatively few people are so sensitively philanthropic as to feel called upon to make special efforts to bring about an equalization of the numbers of the sexes; but there are many married couples who wish that they could determine to a certainty the sex of their *own* children, regardless of its effect on the equalization of the sexes in general.

Most persons who have theorized on the matter of sex determination, as well as those who have attempted to study it scientifically, seem to have assumed that males are naturally more highly organized, more important and more valuable to the world than

females. There is no scientific or rational basis for the assumption, so far as mental or dynamic power is concerned; but the idea that "the male sex is the superior sex" clings to us with great tenacity. Probably there are few scientific investigators in the field who do not entertain, with more or less emphasis, the belief that woman is man's inferior —physically, mentally and generally—and that her chief mission is to minister to man's comfort and pleasure, to bear children according to his will and, generally, to play "second fiddle" in all the anthems, waltzes or dirges of life. This notion serves to prejudice investigators—and hence to discredit their conclusions.

Most people also have a suspicion, practically amounting to a belief, that the right side of the body is superior to its left side; that the upper parts of a thing are qualitatively superior to its lower parts. Such peculiar notions enter as influential factors into many of the theories regarding sex determination.

One of the oldest and most persistent dogmas by which men undertook to account for sex in offspring was that the right ovary of the female and the right testicle of the male produce male germs, while the left ovary and left testicle originate females. According to this theory, if the left ovary of the wife and the left testicle of the husband were to be removed, or to have their functions destroyed,

only male children could result from the sexual union; and, on the other hand, only female children could be produced by parents who had suffered the loss of the generative organs of the right side. The theory stumbles when it comes to the determination of sex in case the products of a right ovary and a left testicle, or those of a left ovary and a right testicle, become united. In such cases the advocates of the doctrine generally assumed that the germ which happened to be the more vigorous of the two, whether right or left, would determine the matter. All sorts of sub-theories have clustered about this general dogma, and innumerable suggestions as to conduct have been offered with a view to making it of practical value. But the doctrine that the two sides of the body differ in the matter of producing sex germs has repeatedly been proven to be erroneous. The theory is interesting chiefly as an illustration of the fact that people will cling to a pleasing notion in spite of the teachings of personal experience or the positive results of scientific investigation.

There are countless interesting "signs" or "indications" current amongst simple-minded people. A few samples may pro e of interest to the reader. In Servia the belief is said to be general that, "If a man has a stye on his eye, it is a sign that his aunt is pregnant." "If the stye be on the upper lid the child will be a boy, if on the lower lid it

will be a girl." In a certain region in the United States the people declare that if the husband has his boots on at the time of impregnation the child will be a boy. Latitude, altitude, season of the year, phases of the moon, positions of the stars, etc., have all been supposed to exert an influence in the determination of the sex. It has been asserted that more girls than boys have been born in southern countries, and that boys are more numerous than girls in northern latitudes. This is not certain.

Many people have believed, and doubtless many still believe, that if the head of the female points northward at the time of copulation the result will be a boy, while if the head points toward the south it will be a girl. Most intelligent people, however, now look upon such conditions as entirely without influence. Increasing knowledge is gradually destroying the belief that climatic, geographical, geological or astronomical conditions have any appreciable influence.

Hippocrates and others of his time claimed that for the production of a male child the germs, whether ova or spermatozoa, must possess great vigor and vitality; while the germs of less vitality would develop into females. This doctrine, which is purely theoretical, seems incompatible with the fact that, both before and after birth, male infants show less vitality than females. The theory also

illustrates the point previously stated, that theorists in this field assume a physical superiority for the male sex.

We are assured by some "authorities" that when the husband is a little older than the wife, or is endowed with decided physical superiority, there will be more boys than girls in the family; but, if the husband be *much* older than the wife, girls will be most numerous. Others tell us that boys will predominate if the husband and wife be of the same age, or if the wife be older than the husband. The general supposition at the root of all these traditions seems to be that the more vigorous and aggressive a parent is at the time of fecundation, the more likely is that one to determine the sex of the child,—the sex being the same as that of the more vigorous progenitor.

We are assured also, by those who claim to know, that "a woman who indulges in sexual intercourse somewhat seldom is most likely to have female children; while voluptuous women, if fruitful at all, produce boys." Others tell us that infrequent indulgence in sexual intercourse on the part of a couple is extremely favorable to the production of boys.

Still others affirm that "women who bear their first children between the ages of twenty and twenty-one produce more girls than boys; while those who marry late in life will have more boys than girls,

especially if the mother be over thirty when her first child is born."

We are also told by "careful investigators" that abundance and cheapness of the food supply in a country favor the production of girls. In other words, "a well-nourished mother is more likely to have girls than boys."

Such "laws," "facts," "discoveries" as the above —and there are hundreds of them floating around —not only lack intelligent verification, but are emphatically contradicted by scientists and other qualified observers. So far as practical results are concerned, not one of them is worth a moment's consideration; and I have noticed them only to warn the reader against placing the slightest confidence in any such trash. They all belong in the great rubbish pile made up of things that have been "weighed in the balance and found wanting." They are all born of ignorance, superstition, careless observation, false statistics and guess-work. So complex is the problem of sex determination, that an ordinary observer might take any "law," theory, or doctrine that a fertile imagination can conceive, and find plenty of "experience" that would seem confirmative.

Cross Heredity.

A theory that for some reason has met with considerable favor amongst intelligent physiologists

and observers is known as the "Cross Heredity of Sex." According to this theory individual parents naturally tend to produce the opposite sex, especially when in good physiological condition. Hence, when a husband is stronger or more healthful than the wife the probability is that the offspring will be girls, but if the wife be the more healthful and vigorous one of the two, the children will be boys. This theory directly contradicts many popular notions heretofore stated. Still, it has been seriously entertained and ardently advocated by quite a number of respectable physiologists. At present, however, it seems to be dropping out of sight; the facts which it seems to explain are more satisfactorily accounted for by other theories. Practically the theory, even if well-founded, would be valueless, for it would be impossible to control the relative vigor of the parents so as to secure the desired "Cross Heredity" influences.

Thury's Laws.

A doctrine which seems to have more practical features than any of the preceding,—one for which is claimed the advantage of having been actually, extensively and somewhat carefully tested,—is known as "Thury's law." This doctrine was first announced by Professor Thury, a veterinary surgeon of the Academy of Geneva, Switzerland. He studied the subject of sex determination while

engaged in raising horses, cattle and other domestic animals. His conclusion, or "discovery," was that sex is determined, practically, by *the time at which the ovum is impregnated.* Professor Thury "found, by repeated experiments, that if sexual connection and fertilization occur during the first stages of a 'heat,' or 'rutting,' the result is female offspring." A number of stock raisers, both in Europe and in America, claim to have tested this "discovery," and their evidence, so far as reported, seems to be quite generally, though not entirely, confirmatory. However, the latest experiments in France, England and America, have not been as uniformly successful as those at first reported. Indeed quite a number of failures and apparent contradictions have been admitted, and weighty objections have been raised on theoretical grounds. Still, at the present time, (1900), many intelligent people insist on believing it probable that Thury has given us a rule of some practical value.

Plausible reasons for the frequent failures of Thury's law are given by Professor Schenk, of the Imperial and Royal University of Vienna, in his work on "The Determination of Sex" (1898). In this volume Doctor Schenk gives the results of his own study and experiments, and advocates a theory which, instead of contradicting, or even seriously discounting, Thury's law, rather tends, in a general way, to confirm it. Indeed, he gives

reasons, based on physiological facts, for accepting, subject to certain qualifications, the claim set forth by Thury and his disciples. Doctor Schenk says, "*Sex depends upon the degree of ripeness of the female ovum at the time of its fecundation; if an ovum has reached the highest degree of ripeness when impregnated, a male is surely the result.*" The natural inference is that if the ovum be *un*ripe at the time of impregnation, the result will probably be a female. Doctor Schenk, like mankind generally, evidently entertains the belief that, both structurally and functionally, and at all stages of life, the male is more perfect than the female; and for that reason, apparently, he believes that it requires a more mature and complete ovum to produce the former than to produce the latter. This assumption, as I have already stated, should be regarded as entirely destitute of scientific or rational foundation. But Doctor Schenk clearly entertains the idea, and asserts that the nutritive condition of the mother determines whether the ovum shall become sufficiently ripe to produce a male in case it receives impregnation immediately after menstruation. This claim, if it could be established, would give practical physiological support to Thury's law, and would suggest an explanation of its apparent failures Thury's law, as qualified by Doctor Schenk, might be stated thus: If impregnation occur immediately after the close of the menstrual flow,—when,

as a rule, the ovum is not fully matured,—the result will be a *girl:* but if, through a high nutritive condition of the mother, the ovum be fully ripe at the time of fecundation—whether immediately following menstruation or later—the result will be a *boy*. It is claimed by Thury's disciples that usually about eight or ten days after the cessation of the menstrual flow, the ovum does become sufficiently ripened to result, if impregnated, in a male child.

It will be seen that if it be true, as claimed by many, that Thury's law is in line with facts, and if Doctor Schenk's claim regarding nutrition also be true, an ovum is seldom naturally "ripe" immediately after menstruation; hence it occurs, as claimed by Thury, that female offspring usually result from fertilization at that time; while later in the month, the ovum having become fully "ripe," the result of impregnation is quite certain to be a male.

Notwithstanding the confidence with which Doctor Schenk declares our ability to secure *male* offspring, by controlling the mother's nutrition during a few months immediately preceding and following impregnation, he admits that, "the wish to have female progeny is a desire for the gratification of which it is not at present possible to give any directions."

It seems to me that the discoveries of Professor Schenk, if indeed they shall prove to be real dis-

coveries, have but little practical value. He admits that he knows of no way to make sure of producing females; and, supposing his claim to having found a way for certainly producing males prove well founded, it is evident to those who have read his book that only the very wealthy can afford to employ a competent physician to conduct a case so as to secure the necessary nutritive condition. And, besides, however anxious a couple may be for a boy instead of a girl, the women are rare who could be sufficiently controlled in diet, physical exercise, mental states, etc., to insure the desired result. Possibly a few families, having abundant wealth and unusual motives, may find it worth their while to keep a physician in daily attendance for months in order that they may *try* Doctor Schenk's plan; but a vast majority of mankind will find it impossible to put it to practical test. Doctor Schenk's volume of two hundred and twenty-two octavo pages is interesting reading for the physician or physiologist who has plenty of time for such things, but my judgment is that it has no valuable information or advice for ordinary fathers and mothers. So far as Doctor Schenk's "discoveries" are concerned, common people at least must still take their chances regarding the sex of their offspring.

But Thury's "law," in the light of Doctor Schenk's theory regarding nutrition, may possibly

inspire a little hope in some minds that a practical method is in sight,—a method that ordinary people may be able to test. So far as practical conduct and results are concerned, the Thury-Schenk doctrines may be combined and stated thus:

1. Sex is determined by the degree of "ripeness" of an ovum at the time of its fecundation.

2. The ovum which at the moment of its impregnation has reached a sufficiently advanced degree of ripeness produces a male.

3. If that necessary degree of ripeness has not been reached by an ovum at the time of its fecundation, it will probably develop into a female.

The *method of procedure* for procuring the sex desired may be stated thus:

1. Those who desire a female child should endeavor to secure impregnation as soon after menstruation as possible, hoping that the ovum may not yet be too ripe to produce the sex desired.

2. Those who desire a *male* child should defer impregnation until from about seven to eleven days after the cessation of the menstrual flow, *hoping* that by that time the ovum may be sufficiently ripe to produce a male child.

Such instructions may seem attractive and promising to some people; I give them as respectful a hearing as my judgment will permit; but the reader should understand very clearly that, practically, each and every theory or "law," though

"highly authenticated," has proven disappointing in so many cases that no one is justified in promising the desired results in any given case. As an illustration of the narrow margin they have for hope in this matter, I would state that Doctor Schroder,[1] in order to test Thury's law as applied to human beings, obtained the assistance of a number of young women who were in position to give him positive and accurate information respecting the exact time at which they became pregnant. As a result of his observations, on averaging twenty-six cases in which *boys* were born, he found that conception had taken place 10.8 days after menstruation; and, on averaging twenty-nine cases in which *girls* were born, the conception had occurred 9.76 days after menstruation. Evidently such results do not give unqualified assurance regarding the practical value of Thury's law. *And yet it is the only theory of sex predetermination that really promises anything.* It is *possible* that by accepting Thury's law, in the light of Doctor Schenk's suggestions regarding nutrition, some families *may*, in a goodly percentage of cases, secure children of the desired sex; but it seems to me most probably that, in spite of all theories, laws or methods, boys and girls will continue to appear on our earth in about equal numbers,—and in obedience to laws that are beyond human ken.

[1] See "The Determination of Sex," pp. 90, 91.

XIV

HEREDITY, PRENATAL IMPRESSIONS, "MOTHER'S MARKS"

THE subject of heredity has received much attention during the past century, and scores of volumes have been written upon the theme. There are those who seem to think that they have mastered pretty much all that is to be learned regarding it; but those who really know the most about the laws relating to the transmission of characteristics from ancestors to offspring feel most keenly the limitations of their knowledge. We have as yet hardly acquired an alphabet with which to spell out and express the universal but complex and obscure laws which determine the transmission of capacities and tendencies from parent to child. The minuteness and intricacy of the laws of heredity are so far beyond our ken that at present we can confidently affirm only a few general principles.

We know that human beings reproduce human beings only. We know that race peculiarities are transmitted with great faithfulness through thousands of generations. Negroes, by sexual association with their kind, reproduce negroes only; and

the members of the white races, by consorting with each other, reproduce only their kind. Family traits or peculiarities are also quite certain to be faithfully transmitted through many generations, though they are far less certain and more easily varied than are race peculiarities. We know that by crossing the blood of races or families we get mixed characteristics of body and mind. Whites with negroes produce mulattoes, and whites with American Indians produce "half-breeds"; but the peculiarities of mixed bloods are not uniformly divided, and the special variations that may occur cannot be predetermined or foretold. Many unknown and uncontrollable influences enter into the determination of the minutiæ in each case. Some Negro and Caucasian half-breeds are almost as black, woolly and thick-lipped as the full-blooded negro, while others have a surprisingly fair complexion, with hair and lips that scarcely reveal the presence of negro blood. So with the intermarriage of Europeans and Americans, the offspring in each case possesses an evident mixture of the traits of both parents; but sometimes the traits incline strikingly to the mother's peculiarities, and in other cases to the father's. Unions in which one of the parents is tall and the other short, or one stout and the other slim, tend to a fair compromise, or average physique; and yet, often a child exhibits the peculiarities of one parent only. In observing a

large number of cases, extending over a series of generations, we find a generally successful tendency to preserve, in about equal measure, the various characteristics that enter into the different unions. Children are more or less "chips of the old block," though sometimes they strikingly resemble the mother, at other times the father,—and occasionally they resemble ancestors several generations back.

While racial, national and family traits are remarkably persistent, no one can foretell, in any given case, which ancestor a child will resemble; *nor can parents so direct the influences which determine a child's anatomical structure, mental capacities, disposition or special peculiarities that it shall surely have what they desire.* It may have in large measure the qualities they wish it to have; but, on the other hand, it may possess scarcely a trace of the characteristics desired and, perhaps, sought for through systematic efforts to produce "maternal impressions." Though Jacob set the streaked rods before all the stronger and more impressible stock of his father-in-law, it was many years before he brought even a majority of the goats and sheep under the influences which were supposed to produce the colors and markings sought.

We know that usually healthy couples have healthy children, and that diseased or weak couples have puny children; and yet there are remarkable

exceptions in both directions. In some instances we *think* we can trace the influence which caused the exception; in other instances we are baffled in our attempts to find the reasons why. If both parents have tuberculosis, or if even one of them has it, a decided tendency to that disease is likely to exist in their children. So certain is this that we are almost justified in declaring that consumptives breed consumptives; but some of the children of tuberculous parents escape the malady. The same may be said of scrofula, cancer, syphilis, insanity, etc.; the children of parents who suffer from any of those diseases are in great danger of inheriting so defective an organization as, practically, to induce the development of identical or kindred diseases in themselves. Gluttony, intemperance, licentiousness, narcotism, etc., indulged by parents are quite likely to result in morbid tastes, unbridled appetites and ungovernable passions in the children. Deformed bodies and defective minds are apt to be the legacy of offspring born of drunken fathers or mothers. Habits and poisons that seem to injure the parents but slightly, if at all, often show marked effects upon the children—the delicate, sensitive and impressible germ cells and the slowly growing fœtus being unable to withstand morbid influences which the adult parents apparently resist.

But, while all this is true in general, no one can foretell in which cases certain influences are going

to produce conspicuous effects. There is always an uncertainty. Large, healthy, handsome, pure, bright parents, who are habitually living a life calculated to preserve their good qualities, are quite likely (indeed we may say they are almost certain) to have children of like virtues; while parents who are physically inferior, ugly looking, vicious, mentally dull or eccentric are quite apt to have seriously defective offspring. But there are many unaccountable exceptions to the rule. Some of the truly great characters of the world have sprung from families of inferior quality, and have stood out not only conspicuously unlike their ancestors but also unlike their brothers and sisters; while, on the other hand, some of the worst defectives and criminals in history have been the only "black sheep" in large, brilliant and respectable families. Of course there are laws which determined apparent exceptions, or contradictions, but we are not always able to discover them. In some cases of lamentable apparent "exceptions to the laws of heredity" doubtless the parents could furnish the explanation if they were willing to do so; but in many instances the causes are of too delicate and sacred a nature for publication, and therefore the secret dies with the two who alone have the right to know it. In many cases no cause for surprising exceptions can be detected, even by intelligent parents. There are unseen and perhaps uncon-

trollable influences constantly at work in every case. Even twins, though usually quite alike in appearance and disposition, sometimes differ remarkably in size, features and character. The Siamese twins were quite unlike in height, weight, facial expression and disposition; and yet, so far as could be discovered, each developed under exactly the same conditions.

Not every one who is born blind, or deaf, or misshapen, or defective is so because of ignorance or wrongdoing on the part of the ancestors; the parents may not have been in the least responsible for the causes which brought the sad effects. While there can be no "accident," viewed from God's standpoint, many things are accidental so far as our powers to foresee or prevent are concerned. Many human beings are the victims of misfortune or of causes beyond our ken, rather than products of human faults. While, doubtless, a vast majority of parents are ignorant, indifferent or willfully wicked regarding the conditions and influences which must help to determine the character of their children, there are a few who are inclined to blame themselves overmuch for the special defects of those for whose existence they are responsible. They have been led to believe that nearly all prenatal influences are under the control of the expectant mother; they suppose that she has it in her power to determine almost en-

tirely the capacities and tendencies, and to mould almost at will the moral disposition, of the child that is developing within her. This is true only to an indefinite and uncertain extent. A mother cannot with certainty impress an embryo so that when born it shall have an aptitude for and naturally pursue the things she had chosen for it—as, for example, mathematics, or invention, or music, or poetry, or art, or medicine, or law, or religion. It may be that efforts to concentrate her mind and activities in special lines, for the sake of impressing the child within, will so frequently and emphatically *suggest* an opposite course or different moral character as to stamp upon the child just the impression the mother wanted to avoid. I do not assert that this is ever certainly so; but it *may* be emphatically true. Certainly, many women have been sadly disappointed in their efforts to fix, before birth, the tastes and capacities of their offspring. Evidently,

> "There's a divinity shapes our ends,
> Rough hew them how we will."

A thoughtful and intelligent couple may marry with the belief that a combination of their qualities, both mental and physical, will give to their children just the characteristics desired; but the children may "take back" a generation or more and disappoint the expectations of the parents.

There are those who believe that if a pregnant woman associates only with ennobling companions, reads only the best literature, surrounds herself with inspiring pictures, contemplates beautiful statuary and cultivates only the highest and best thoughts, the child of that pregnancy will surely be intelligent, noble, pure, artistic and, in general, all that heart can wish. Many have tried to secure such surroundings and breathe such an atmosphere; but only to be disappointed in the results. Sometimes the course purposely pursued *seems* to produce the expected fruitage, while in other cases the disappointment is great. We are forced to the conclusion that, practically, special courses of procedure during pregnancy may or may not eventuate in what is desired. What one habitually *is*, not what one occasionally or periodically *does*, probably has the greater influence in determining the character of one's children. The influences which determine the capacities and character of a child begin further back than at the moment of conception. They certainly cannot be commanded at will during pregnancy.

Whilst natural developmental processes are energetic and surprisingly effective in correcting weaknesses which may exist in reproductive germs at the time of their union, those processes cannot take in hand diseased or feeble reproductive germs and make of them such creatures as naturally and easily

develop from healthful and vigorous germs. No woman, however pure and vigorous, can develop an ideal child from such poison-saturated and defective spermatozoa as some men, because of their bad habits, must inevitably supply. Fathers as well as mothers, are instrumental in determining a child's capacities and possibilities. While the mother's definite and purposive actions, emotions and volitions during pregnancy are marvellously influential in deciding the result, they are not the only factors that enter into the problem. The established mental and moral character and the habitual physical condition of both parents inevitably set limits to the possibilities of their seed. Established or chronic conditions, whether normal or diseased, must be recognized as permanent antagonists to special efforts or exceptional conduct during pregnancy. Still we know that during those nine months very much may be done to limit or modify the inherent tendency possessed by the germs at the time of conception. Scientific knowledge is limited in this field. Opinions differ exceedingly. We must view the question from many points of outlook. A few general facts are quite well established.

The life of the embryo is so closely connected with that of the mother, and it is so sensitive and responsive to her condition, both physically and mentally, that she must of necessity exert decided influence in determining not only its external ap-

pearance but its brain capacities and its general mental and moral tendencies. The health and trend of her own life must inevitably influence the unborn child. If she be cheerful and unselfish doubtless the habit will, in some measure, help to produce a pleasant disposition in the child. If she be chaste in conduct and pure in heart, that fact must strengthen the child's tendencies toward a life of purity and rectitude,—although, of course, it is *possible* that, in some cases, unrecognized influences or unavoidable accidents may antagonize and defeat the conscious influence of the mother. On the other hand, selfishness, ill temper, despondency, impurity or immorality in any form will be likely to seriously mar the disposition of the child and give wrong tendencies to its impulses. It pays parents to be habitually honest, pure, true, temperate and noble, for the reason that because of their virtues their children will almost certainly be a greater comfort and satisfaction to them. Young men while sowing their "wild oats," and young women while indulging in unhealthful habits as to dress, or diet, or in general social dissipation, are already laying the foundations for defects and weaknesses in the little ones which are likely to come to them in later years. On the other hand, the young who conserve all their energies and cultivate symmetry of development and general healthfulness will rejoice exceedingly in subsequent years,

as they receive the reward of their temperance and righteousness in the health, efficiency and happiness of their offspring.

Regarding the generally accepted "laws of heredity" there can be but little question,—though individual cases are often unaccountable and disappointing. The unexpected not infrequently happens; but I am persuaded that happy surprises are about as common as sad disappointments. We can never foretell the effects on a child in the womb of any special mental impressions or experiences on the part of the mother during her pregnancy. It often occurs that experiences so slightly out of the usual or normal as to make no conscious impression on the mind of a pregnant woman conspicuously stamp unfortunate effects on the unborn child; while quite as often, perhaps, startling scenes or experiences on the part of the expectant mother produce no discernible effects on the child within. Apparently slight or even undiscoverable causes sometimes produce most striking effects. We not only cannot measure the effects of causes, but often we cannot even discern the causes, and we wonder how certain conditions ever came about. Practically, the best a woman can do, whether pregnant or not, is to be constantly true to herself and confidently leave all else to the care of those beneficent laws which are ever striving to secure perfection. Let her habitually live ac-

cording to the admonition of St. Paul to the Phillipians: —"Whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." By habitually conforming her actions to such thoughts she will not only be likely to secure for her offspring the best development and tendencies, but will also keep herself prepared for exercising the best possible influences, both prenatal and postnatal.

Mother's Marks.

The various physical discolorations or blemishes that are occasionally found upon the body of infants are popularly known as "mother's marks," or "birth marks." They are supposed to be due to some prenatal impression, such as an accident, a startling sight or experience, or to some unusual appetite or mental longing. Intense or prolonged desire for certain articles of food is supposed to explain the existence on the surface of the body of some blemishes which may resemble more or less closely, in shape and color, the article desired. "Strawberries," "cherries," etc., are often seen upon the surface of the body. It is doubtful whether the explanation is always the correct one. As a rule the causes are obscure. Many explana-

tions are based upon ancient traditions, preconceived theories or superstitions.

The most serious cases are abnormalities of form or feature, like imperfect vocal organs, hare-lip, cleft palate, etc., or mental defects, like idiocy, mania or moral depravity. In many cases these misfortunes can reasonably be attributed to an illness on the part of the mother during the pregnancy, or to fright, shock, cruel treatment, an alarm of fire, a riot in the neighborhood, anxiety, worry, jealousy, anger, hatred, lustful practices, etc.; in other instances no rational explanation is suggested. The time was when all such misfortunes were attributed to the devil, or to witches, or to "the anger of a just God," who intended thereby to punish the mother for some serious sin. Now we feel sure that all such misfortunes are the natural result of laws which are beneficent in their general workings but which, of necessity, under certain combinations of circumstances, must produce unpleasant results. When no error on the part of the parents can be detected, their only reasonable course is to make the best of the affliction, which, fortunately is limited as to time—for life, at best, is short—and endeavor to let it work out "a far more exceeding and eternal weight of glory." If the affliction is clearly the natural penalty for violation of natural law, the only rational course to pursue is to repent, and do all that is

possible to correct the error and lessen the calamity. The wise learn from experience; only the foolish continue to dash their heads against a wall. It is true that God's laws "visit the iniquities of the parents upon the children to the third and fourth generation of those who violate his laws; but they also show mercy unto thousands of those who love him and keep his commandments." All of God's laws are inexorable, and in some individual cases they may seem cruel; but, in the long run, and for the ultimate good of the race, they are as kind and gentle as a loving mother, for they are the all-wise decree of a just and tender Father. The laws of heredity are well worthy of our study; but we must remember that the science is still in its infancy, and many of the declarations of its students should be accepted with caution.

XV

THE MENOPAUSE, OR "CHANGE OF LIFE"

THE functions of ovulation and menstruation continue from *puberty* to the *menopause*,—from the beginning to the end of the sexual life of woman. When a woman's "change of life" has taken place her reproductive power, so far as children are concerned, is at an end; her noonday of life, if normally spent, was largely filled with the great work of child-bearing, but at the menopause the shades of her personal evening approach.

The repeated loss of menstrual blood (averaging at each menstruation, in a normal woman, from one-fortieth to one-twentieth of the total blood in the body) and the strain of pregnancy and lactation require the best of recuperative powers; and it is a matter of nature's economy that, when the prime of life is past and the first signs of old age appear, the expensive processes, not only of gestation and lactation, but also of menstruation, shall cease; no more ova are produced, and the woman is no longer capable of bearing children. Now all the nutritive power that had been expended in procreation may be devoted to maintaining per-

sonal strength and vigor for the appropriate duties of old age.

In those races that have an early puberty, and in warm countries, the menopause appears earlier than it does in more temperate latitudes. Among the Esquimaux, who do not begin to menstruate till about the eighteenth or nineteenth year, the "change of life" is also somewhat delayed. In the climate of the United States it not infrequently occurs as early as the fortieth year, though occasionally menstruation may continue beyond the fiftieth year. Probably the average age at which the "change" takes place is about forty-five.

The cessation of menstruation is, naturally and usually, a gradual process, the flow appearing irregularly, at increasingly long intervals, and diminishing somewhat gradually in quantity. This dying process may last without other symptoms for several months, or even years; indeed, such is the ideal condition. If the flow disappears suddenly, serious symptoms may appear and call for medical attention. Occasionally minor disturbances, such as indigestion, diarrhœa, abdominal pains and general nervousness are produced by diseased conditions in the sexual organs. Any serious disturbance at this time is very likely to indicate conditions so abnormal as to demand the attention of a skillful physician.

With the disappearance of menstruation, and

consequently with the cessation of reproductive power, a number of physical changes appear, the most marked of which is a tendency to become stout. Fat is deposited generally throughout the body, except about the breasts—which usually decrease somewhat in size and become flattened in form. The uterus and ovaries, now that their functions cease, become smaller and harder. The voice not infrequently loses its peculiar feminine quality, and may grow harsher with increasing age.

The "change of life" is indeed a most important event; but a great many women await it with an undue amount of serious misapprehension. A majority of women pass through it without serious disturbance, and are usually "more scared than hurt." Mortality tables show that between the ages of forty and fifty years the death rate is higher among men than it is among women, and that with women it is lower than at any other period after puberty. It is, nevertheless, a critical period for some, and carelessness as to one's health at this time, while it may not cause death, or even alarming illness, may lay the foundation for years of ill health and suffering, both of body and of mind.

Hemorrhage is one of the most common dangers at this period. Of course a more or less irregular loss of blood is to be expected, and need not excite alarm; but many women, taking it for granted that "flowing" is a part of the necessary

phenomena of the change they are undergoing, permit the continuance of hemorrhages that might be, and ought to be, carefully checked. Many hemorrhages are caused by local disease or morbid growths, and the only safe rule in case of any unusual loss of blood, is to call in a competent physician.

Tumors of all kinds, both malignant and harmless, show a tendency to develop at this period. In case they appear, the only wise course is to secure,—and that promptly,—the advice of a skillful physician. If special pain is felt or nodules appear in the breasts, or if pain in the pelvis is severe or persistent, it is wise to pay no attention to the guess-work or prescriptions of old women who have "gone through it, and know all about it," but consult a reliable physician at once. The probability is that the case will not require much treatment; but it may be serious and need immediate attention, and the earlier the exact facts are known the better.

Cancer is another malady that may appear at the menopause. The thought of it inspires terror in every woman's mind, and makes many of our wives and mothers the victims of itinerant or advertising charlatans, who claim to have some marvellous secret remedy that "never fails to cure." It should be understood that, as a rule, all their pretensions to special ability are false. It is often

a matter that requires an experienced eye, and a good brain behind it, to pronounce positively whether a tumor or ulcer is or is not cancerous. Travelling and advertising quacks seldom have even a fraction of the knowledge and skill possessed by regularly educated and settled physicians; but, as they have insinuating manners and are very apt to pronounce every sore they see "a real cancer," or at least, "something that is likely to develop into one," it is evident that, if they can get them to treat, they may make great records in curing "cancer." The sores and tumors that have healed under their treatment have probably all been of an innocent, nonmalignant character, and might have been cured even by a half-witted practitioner,—or they might have healed spontaneously. It is best always to secure—and to secure *early*—the advice of an established reputable physician. I advise prompt action because *real* cancers quickly become incurable, and therefore should be recognized as soon as possible, and promptly treated in their first stages; while, if the suspicious development is innocent, you want to know it, and thereby avoid anxiety. Fibroids, cysts, fatty nodules and other tumors are quite as likely to develop at the menopause as at any other time, and are liable to cause much alarm. Quacks are quite certain to pronounce them "genuine cancers," and charge a large fee for fraudulent service; while honest physi-

cians, by carefully determining the exact character of a morbid growth, ulcer or sore, may save the patient much alarm and expense.

Nervousness, in its various forms, is also frequent during the transition from the period of fertility to that of sterility; but usually the manifestations are more uncomfortable than dangerous, and are likely to disappear after the sufferer has "crossed the line."

Upon the condition in which the menopause leaves a woman depends, in large measure, her health and efficiency in old age. It is always wise to take special care of one's self at this time, being careful to avoid all unusual exposures and excesses. Very much can be done in the way of personal hygiene and physiological living to make the menopause a period of comfort, and a basis for much future usefulness and happiness. During this transition period sexual intercourse should be carefully limited—or, perhaps, totally suspended. Usually the desire for copulation gradually decreases and finally dies with the cessation of ovulation and menstruation; sometimes however desire for sexual excitement increases. This is abnormal, and should not be indulged.

During the transition physical exercise should be taken regularly, and in the open air when possible. It should always be discontinued at a point just short of positive fatigue. Severe labor, heavy

lifting, exposure to cold and dampness, etc., ought to be avoided. The work that worries must be left for others. The weight of responsibility must be reduced and burden-bearing must be put on other shoulders. It is a warning fact that a large number of the women in asylums for the insane become unbalanced during the menopause, and the cause, in many cases, is worry over physical and mental burdens that they ought not to be called upon to bear at a time when the whole organism is undergoing such an important change, and needs to be free from the effects of care and anxiety.

With not a few women at this period there is a strong tendency to gloomy forebodings; their thoughts centre on themselves, and every pain appears a grievous malady. Many of their ills are purely imaginary, but they make life a burden as surely as if they were real. Such cases are perhaps not remarkably common, but they are altogether too numerous, and many of them require careful management. Often a complete change of scene and occupation is the most effective treatment. It is important to establish an absorbing interest in something outside of self, and thereby, so far as possible, prevent introspection and feelings of anxiety regarding self.

The diet in all cases is very important. In the robust it should be restricted in quantity, and should be largely vegetable: red meats, particularly, should

be avoided. For the spare, delicate, pale woman, a liberal diet, including animal food, is to be recommended. All indigestible articles and everything which in any way disagrees with the stomach or produces nervous excitement should be let alone.

If there has been a pernicious habit of constipation, it may need more than ordinary care now. Through the sympathetic nerves, the rectum and bladder are intimately associated with the genital organs. An overloaded rectum may be a cause of much pelvic irritation and pain.

On the whole, the menopause is a very important change in a woman's life, but it is not necessarily a painful or a dangerous period. Women who combine hygienic living and good common sense are likely to pass through it without serious results. In many cases the menopause, once completed, leaves the general health better than ever before, and the prospect for a long and happy old age all that can reasonably be wished.

Indeed, one of the pleasantest pictures in human life is that of a healthy, sweet, optimistic young grandmother, in a comfortable home and amidst edifying surroundings, her individual work as a multiplier of her kind all done—and well done, her children, one after another, settling near her in homes of their own, with healthy, happy grandchildren in increasing numbers contributing

all that is natural and desirable to grandma's interests and pleasures. After the menopause every woman ought to be a fountain of wisdom and cheerfulness for those who are younger and in need of right example and helpful advice. Freed from the pressing care of children, she should now have more time and inclination than ever before for those social and public duties which require the beneficent influence of experienced heads and motherly hearts. She naturally becomes a reliable counsellor for those of less experience. The menopause is the mother's graduation day; henceforth the world at large, as well as the home, is her field for action. No more "unwell" days, no more need for special care and rest at special times; but with assured health and abundant energy, with ripened experience, wisdom, reputation and influence, filled with a genuine love for God and all mankind, and knowing well the importance of *motherhood and the home*, she is prepared to labor effectively for humanity and thus win her reward—both an earthly and a celestial *heaven*.

XVI

OLD AGE AND SEXUALITY, OR DECLINE OF VIRILITY IN MALES

After reaching middle life, nearly all men begin to wonder whether sexual desire and virility are likely to continue much longer, and they are quite apt to seek information on that point. Physicians are often asked whether men are subject to physiological changes in the sexual system similar to those termed "change of life" in women. The question cannot be fully answered by a simple yes or no. Men do undergo a decided change near the threshold of old age, and sometimes it is almost as marked as that which takes place in women; but, as a rule, the loss of sexual appetite and power experienced by males is more gradual and not nearly so definite as the change experienced by most females. Some students of the phenomena of sexual decline in males call it a "change of life," and assert that it is attended with almost as much physical disturbance and danger as the corresponding epoch in the physical life of woman. "At this period," says Doctor Hollick, "he is most exposed to those maladies which have their seat in the bladder and connected portions of the body. Gravel and

stone, difficulty in relieving the organ, affections of the kidney, and swelling of the glandular structures make their appearance. So, too, it is about this epoch that gout, chronic rheumatism, plethora, vertigo and apoplexy are most frequent. It may, indeed, be doubted if these various signs of approaching decrepitude are any more closely connected with the change which takes place in the sexual organs, than are the greyness and baldness, the dimness of sight, the quavering and broken voice and uncertainty of muscular movements which are associated with them. But certain it is that the association is a most intimate one, and we are perfectly justified in saying that virility is a test of the general physical powers, and that if it is preserved in a healthy and vigorous condition, these signs of advancing age can be long postponed."

The age at which marked changes occur in men is far more variable than it is in women, ranging all the way from early manhood, say at thirty years in some cases, to the extreme age of eighty, ninety or even one hundred years. Virility, or the power to beget children, as we have shown, comes to each male at puberty. The energy and durability of sexual power depend upon the inherited sexual nature and the early habits of each individual. Virility may be guarded and preserved for many years, or, like an inherited fortune, it may be

squandered in a short time. Some cases of surprising persistence of reproductive power are reported.

Masinissa, King of Numidia, married at the age of eighty-five and became the father of a healthy child. DeLongueville married his last wife when in his ninety-ninth year, and begat a son which was born two years after marriage. Baravicino de Capellis in his eighty-fourth year married a young wife and had eight children by her. He died aged one hundred and four. Thomas Parr, the celebrated Englishman, who lived to be one hundred and fifty-two years of age, married a second wife after he was one hundred and twenty years of age. Although he had no children by this second marriage, his wife asserts that during the twelve years which they spent together "he never betrayed any signs of infirmity or age." These are remarkable instances. Doubtless in each case there was an inheritance of an unusually vigorous reproductive department, with remarkable nutritive power to sustain it; and unquestionably both the inherited and the acquired powers were conserved by a life of moderation.

In this country at the present time the age at which sexual desire and power are most likely to disappear is somewhere between the fortieth and sixtieth year. There are many who use up their sexual energies before passing the half century line.

It is claimed that, on the average, the Englishman retains his virility ten years longer than the average native born American retains his. Occasionally, in the United States, we come across a man who has continued virile to the seventieth or even to the eightieth year. This power can be preserved by proper care, just as surely as good digestion can be preserved by taking care of a good nutritive system,—as surely as an inherited fortune can be saved by economy and judicious investment. There is an old saying that, "he who would eat a great deal must eat very little,"—which means that he who would live long enough to be able to eat a large amount in the aggregate, must eat moderately day by day. The same rule will apply to sexual matters. Activity in all lines should stop short of excess or abuse.

In this age of the world and in civilized countries a large majority of men are in their prime from about the twenty-fifth to the forty-fifth year. Whether in business or in the professions, or in the begetting of children, they are then at the flood tide of vigor. The children born to them during those years are, as a rule, better endowed, physically and mentally, than those which are begotten earlier or later. It would be well for the world if human procreation could be restricted to these years of greatest sexual energy. Of course, it is true that some children begotten by parents younger than

twenty-five, or older than forty-five, are more vigorous than some who are begotten by parents during the years when they ought to be in their prime; but this fact does not alter the general law. As the sexual powers are not matured till the boy acquires a good physical and mental development,—and for the reason that they need great nutritive backing and wise mental direction,—so they should cease their practical activity as soon as the physical powers begin to decline.

The influences which best preserve virility are in general those which best sustain the other departments of physiological life. "Temperate in all things" must be the practical watchword of those who would preserve an all around manhood to a ripe old age. Continence, if single, and chastity and temperance, if married, must characterize the life in sexual lines, while moderation must characterize all habits in eating, drinking, working and recreation. Even impure thoughts and conversation are enervating to the body, as well as polluting to the mind; the brain particularly is closely allied in sensitiveness with the sexual system, and that which impairs the one as certainly degrades the other.

The most common causes of the early decay of virility are:

1. *Overwork or defective nutrition.* Any habit, necessity or misfortune that wears the body out

prematurely is a foe to sexual power. Lack of proper food, or want of power to digest and assimilate food, gradually undermine the constitution; and, as nature always seeks to preserve what she already *has*, the department whose business is the production of *new* creatures suffers most seriously from any degree of failure in nutrition.

2. *The habitual or frequent use of narcotics.* Nearly all narcotics, whether stimulants or sedatives, in certain quantities, arouse the sexual centres; but reaction is certain, and eventually they ruin the sexual power. This statement is emphatically true of alcoholic liquors, opium and tobacco. Sometimes that stage called "stimulation" is quite persistent, but in other cases it passes so quickly as hardly to be recognized, and only the "sedative" influence is noticed. This is more marked in the case of users of tobacco or opium than it is in the case of those who use alcoholic liquors. Young people, and all who are not habituated to the use of liquors and tobacco, are often sexually aroused by their moderate use. This is one reason why houses of prostitution cultivate the saloon and tobacco stores. The excessive use of tobacco is almost certain to destroy one's virility prematurely. This is a fact that physicians have not recognized as clearly as they should, and they certainly have failed to duly instruct and warn their patients. The effects of tobacco and other narcotics are not lim-

ited to the users of them, for the children that one may beget after he has formed the habit of using any narcotic must inevitably have less vitality and greater eccentricity of nerve action than they would have possessed had the father been free from the effects of the poison. Every parent who habitually uses any kind of narcotic thereby cuts short his sexual vigor and virility. It is true that some users of the drug, including some physicians, ridicule and belittle this important fact; but by so doing they simply prove themselves either ignorant or insincere. All narcotics, when habitually used, become satanic foes of the race. Their use seriously injures every department of the human body, and, through the laws of hereditary transmission, tends to the destruction of the race.

3. *Excesses and abuses of the sexual system.* These may occur in legal marriage as well as outside of it, although they are not nearly so common amongst the married as amongst promiscuous libertines. Vital capital that is squandered in early life cannot be recovered later for use in old age. That which is excess for one may not be at all injurious for another, and indulgences that may seem not only permissible but healthful at one time, may prove excessive and dangerous at another. Vitality has its ebb and its flood tides, varying with one's general habits of life, and it is only high tide vitality that should be expended in sexual lines. After

prolonged widowerhood or separation from one's wife, careful moderation should characterize sexual association on resuming marital relations. A sudden increase of demands upon the nutritive, the muscular, the nervous, or the sexual system is a serious strain upon any man, and especially so upon one who is feeble. Temperance and moderation must ever be the habit of those who would prolong the years of vigor and virility. This is especially true of sexual activities.

4. *Disease, general or local.* The reproductive department is sympathetically associated with all the other departments of the body. For this reason disease in any organ must influence to some extent the sexual system, and must be more or less destructive of one's virility. Piles, fissure, fistula, ulcer or catarrh of the rectum, an irritable bladder or disorders of any part of the urinary system are apt to affect seriously one's virility. Unusual excitability is not a sign of sexual power, but rather of weakness. Many diseases, especially in their early stages, are characterized by intense and almost constant sexual desire, while the best built and healthiest persons, when in "prime condition," do not keenly feel the spur of sexual impulse.

But while general bodily diseases or defects, if protracted, conspire to interfere with normal sexual power and desire, it is equally true that the condi-

tion of the sexual system also impresses itself on the other departments of the body. The interdependence of the sexual organs and the other organs of the body is most intimate and persistent. If one suffers, all the others suffer with it, to a greater or less extent. Shakespeare puts into the mouth of old Adam a physiological fact that all men ought to heed:

> "Though I look old yet am I strong and lusty,
> For in my youth I never did apply
> Hot and rebellious liquors in my blood;
> Nor did not with unbashful forehead woo
> The means of weakness and debility:
> Therefore my age is as a lusty winter,
> Frosty, but kindly."

As a man should eat to live, and not live to eat, so should he use his sexual powers as a means, not as an end. Sexual abuse and excess, or sensuality in any form, lead to premature old age, to decay of body and mind, and to the abortion of that soul development, that sweetening and enriching of character, which naturally come with years and healthful experience. What an awful sight to look upon is a drunkard, a glutton, or a libertine, as he goes staggering, limping or sneaking across the stage of his earthly life! On the other hand, what a glorious sight it is to behold one who has been "temperate in all things," one who "consulted his whole existence—and was *wise*."

The primary use of the sexual department is *reproduction* or *race perpetuation;* but, incidentally, the natural eventual influence of this department, if properly treated, is to render each adult human being affectionate, tender, considerate, philanthropic and enthusiastic for his race. This fact I have tried to set forth in the Introduction to this volume. It is also viewed from another standpoint in the preceding chapter. Every elderly man should feel content to see his virility die a natural and easy death, for thereby his general vitality is preserved and his higher powers are permitted to develop and ripen undisturbed.

What is there more beautiful and inspiring than an aged married couple who have lived together many years, in sympathy with each other and in harmony with God's beneficent laws? It is many years since they first met and learned to love each other so fondly and truly; discovering their mutual love, they pledged themselves to each other for life, and united all their worldly interests; they established a home; they reared a family of children, thereby obeying the instinctive physiological law and also the written command, to "multiply and replenish the earth and subdue it"; they ripened and sweetened with the years which fed the flame of their devoted and unselfish passion. Each child, as it was added to the household, enlarged their conception of responsibility to human-

ity, and multiplied the joy which resulted from consciously coöperating with God in the perpetuation and perfecting of the race. As their children, one after another, left the family hearth to establish homes of their own, and as grandchildren opportunely came to create anew the healthful atmosphere of childhood, the grandparents inhaled it with fresh delight, and the otherwise natural tendency of old age, to depression and stagnation, was prevented. Instead of regrets, dissatisfaction, cynicism and misanthropy, a genuine *enthusiasm for humanity* naturally developed, and a grandly philanthropic spirit took possession of the mind and heart,—a spirit that not only keeps one active and sweet for this world, but fits one for whatever of usefulness and glorious experience the future may have in store for us.

The decline of virility, whether in male or female, should not be accompanied by a corresponding decline in general health, efficiency, or happiness.

The secondary mission of the reproductive department of mankind, as I have intimated on previous pages of this volume, seems to be the development of a love and enthusiasm for the race, —*i. e.*, a true *philanthropy*. A philanthropic spirit contributes largely to the conquest of narrowness and selfishness. Defects in sexual development and excess or abuse of the reproductive instincts

tend to the impairment of all that is pure, constructive and noble. It is becoming more and more clearly evident that everything connected with sexuality, marriage and reproduction is as tremendously important as it is delicately and extensively influential; and it is of the utmost importance that all shall carefully learn and conscientiously heed the facts and laws relating to this sacred department of life.

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